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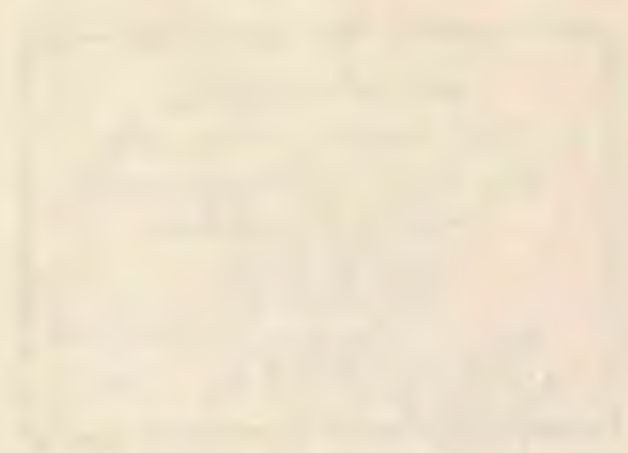
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KARANDAI TAMIL SANGAM PLATES
OF RAJENDRACHOLA I

By

K. G. KRISHNAN

CHIEF EPIGRAPHIST (RETD)

ARCHAEOLOGICAL SURVEY OF INDIA.

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PREFACE

The preparation and publication of this 'Karandai Tamil Sangam Plates of Rajendra-Chola I : 8th Year' has a long history. It has passed through several hands and it was ultimately finalised and made ready for the press by Shri K. G. Krishnan, Superintending Epigraphist for Dravidian Inscriptions. Although some notes have appeared about the importance of this record, the critical edition of the entire text has not been published so far. It was first thought that this should be published in *Epigraphia Indica*, in several parts by giving separate pagination. But finally, considering the nature and volume of the materials, it has been decided to publish it as a Memoir of Archaeological Survey of India so that the entire material could be made available in one place. Though delayed the publication of the text of this important set of Copper Plates will, I am sure, be welcomed by all scholars of ancient Indian History. By the discovery of these plates we have now got the longest and heaviest set of Copper Plates so far discovered in India.

Mysore—5
1.3.1976.

G. S. GAI
Chief Epigraphist
(Since Retd)

Post-Script :

The proofs for this Memoir started arriving when Shri K. G. Krishnan was the Chief Epigraphist. Even after his retirement from that post in March 1981 Shri Krishnan continued to evince keen interest in its printing and had also gone through the entire proof including those of the index. I am thankful to Dr. S. Subramonia Iyer who carried on the entire correspondence with the Press regarding this publication.

Mysore—5
2.1.1984.

K. V. RAMESH
Chief Epigraphist.

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KARANDAI TAMIL SANGAM PLATES OF RAJENDRA-CHOLA I: 8th YEAR



I. INTRODUCTION

A. Findspot

The copper-plate charter edited here was secured in 1950 by the late Shri N. Lakshminarayan Rao (Government Epigraphist for India) from the Karandai Tamil Sangam at Karuntattāṅguḍi near Tanjāvūr. The plates are reported to have been unearthed in a field in the village of Puttūr¹ in Papanasam Taluk in Tanjavur District, about a mile from the Ammapet railway station on the Tanjavur-Nagur line. According to the owner of the land Shri Sevu Pandiyan, they were found sixty or seventy years ago and had since been in the possession of his family. The Karandai Tamil Sangam having learnt about the existence of these plates, secured them through the good offices of the local Firka Development Officer.

The charter was originally proposed to be published by Shri N. Lakshminarayan Rao and Shri M. Venkataramayya. Shri Rao read a short paper entitled 'Some new facts about Chōla history' based on this inscription in the sixteenth session of the All India Oriental Conference, 1951 and published the same in the *Journal of Oriental Research*, Madras (Vol. XIX, Part II, pp. 148 ff.). Both of them having left the epigraphic branch, the former on retirement and the latter on transfer to the main branch of the Archaeological Survey, it had devolved on me to proceed with the publication of the entire material. The Sanskrit text and its translation were finalised before Shri Rao left in 1955.²

B. Description

The set consists of 57 plates and two massive rings. Since one of the rings, which is complete was found cut when received, we are not in a position to determine how the rings were used in hanging all the 57 plates of the set. The other ring is broken on both sides of the seal. On a close examination it was found that the set contains three sections. The first section comprising of three plates serially numbered contains the Sanskrit text. The second section of 22 plates independently numbered contains the details of the grant proper in Tamil. The third section of 32 plates also independently numbered contains the

¹ The plates which may be legitimately called Puttūr plates are named here after the Karandai Tamil Sangam who were kind enough to lend the plates to us for sometime. (*Tamilppolil*, Vol. 33, p. 65).

² Shri V. S. Subrahmanyam prepared the list of donees and also helped me considerably in preparing the Sanskrit text.

list of all the Brāhmaṇa donees, the temples and other services—all that received shares of the granted land. In addition, each of the 54 plates forming the second and third sections bears on its obverse the letters *Tribhu* or *Tiripu* near the ring-hole and to the right of the number of the plate. *Tribhu* or *Tiripu* indicate that these plates belong to the village Tribhuvanamahādēvich-chaturvēdimāṅalam whose foundation is recorded in the copper-plates.¹

The following measurements of these have been noted² :

Section I (3 plates)

Weight	—	450 <i>toḷas</i>
Measurements	—	16.5" × 9.5" (42 × 24 cm)
Ring-hole diameter	—	1.2" (3 cms)
Thickness of each plate	—	.05" (.13 cm)

Section II (22 plates)

Weight (1-5)	—	765	} 3407 <i>toḷas</i>
(6-10)	—	795	
(11-15)	—	780	
(16-20)	—	807	
(21-22)	—	260	
Measurements : 1-21	—	16.5" × 9" (42 × 22.9 cms)	
22	—	13.8" × 9" (35 × 22.9 cms)	

The right end of this plate has been cut off entailing the loss of a few letters and hence it is shorter than the rest.

Ring-hole diameter	—	1.3" (3.2 cms)
Thickness of plate	—	.05" (.13 cms)

¹ This charter is registered as two sets bearing Nos. A 57 and 58 of the *A.R. Ep.* for 1949-50. The *A.R. Ep.*, treating the last two as forming another set, observes: "The remaining two of the 57 plates are obviously stray leaves. One of them is numbered 21 and the other 22 and they contain a portion of a list of the donees in Tamil. It may, therefore, be presumed that there was another equally bulky copper-plate charter of which we have only the two leaves and a seal available, the rest of the document having now been lost." But, as stated by me, the last two plates bearing numbers 31 and 32 (and not 21 and 22) are also marked with the syllables *Tribhu* on the obverse of both the plates, thus confirming that these two plates also belong to the same set concerning the creation of the new *agrahāra* of Tribhuvanamahādēvich-chaturvēdimāṅalam of which *Tribhu* is a contraction. The contents of these two plates also amply bear this out. They record the assignment of lands for the temples and other allied services such as the priests, cook, accountants etc., within the area, while the plates 1-30 of this section give only the names of the Brāhmaṇa donees. Regarding the two rings with a seal for each, there is perhaps nothing unusual in that such a heavy load of 57 plates was required to be hung in two rings for convenience.

² The measurements given here are quoted from the label prepared by the late Shri M. Venkatarāmaṃya.

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Section III (32 plates)

Weight (1-6)	—	842	} 4470 tolas
(7-12)	—	756	
(13-18)	—	827	
(19-24)	—	865	
(25-30)	—	895	
(31-32)	—	285	

Measurements : All plates except 14, 15, 31 and 32— $16.3'' \times 9''$ (41.4×22.9 cms)
14 and 15— $16'' \times 8''$ (40.7×20.3 cms) 31 and 32— $15.2'' \times 8.3''$ (38.6×21 cms)

13th plate is broken a little and damaged at right bottom corner. 27th plate is broken a little and a part about $1\frac{1}{2}'' \times 1''$ is cut off and lost.

Ring-hole of all plates except 31 and 32— $1''$ in diameter; for 31 and 32— $1''$

Thickness : some $.1''$ and others $.05''$.

Full ring with seal

Weight	—	750 tolas
Thickness	—	$.9''$ Diameter— $18''$
Circumference of the ring	—	$5' 1\frac{1}{2}''$
Thickness at base	—	$.4''$
Height from ring	—	$2.75''$

Broken ring :

Weight	—	505 tolas
Thickness	—	$.6''$
Circumference of the ring	—	$5' 1''$
Thickness at base	—	$.4''$
Height from ring	—	$2.5''$

It may be seen from the above measurements that the plates, rings and seals are not uniform in size and weight. This is perhaps due to the fact that they were prepared at different times. It is clear that Section I containing the Sanskrit text of the grant must have been prepared much later than the following sections since it embodies the description of events that occurred after the 8th year of the king's reign in which Section II is dated. The reverse of the 22nd plate contains only 7 lines of writing. It is incomplete, though only a few more lines may be wanting.

The second side of the 30th plate of the donees' section contains 3 erased lines at the end and there is a statement at the commencement of the erased portion obviously inserted later, to the effect that the sheets engraved with the names of the Brāhmaṇas are thirty. It is clear that it was intended to avoid further mistakes or tampering. In spite of this the number of Brāhmaṇas actually comes to 1083 instead of 1080 as stated in the record. Further, the third section of donees does not begin on the reverse of the 22nd plate at the end of the second section nor do the contents of the 31st plate of the third section

begin at the end of the 30th plate. The sizes of the 14th, 15th, 31st and the 32nd plates also differ from the size of the other plates of the set. Besides, the syllable *ika* of *Kausika* at the end on the reverse of the 14th plate, is again repeated at the beginning of the 15th plate. At the end of the 15th plate 2nd side, the expression *Kesava-kramamittayuk*² is engraved in bigger characters so as to fill up the space correctly, thus indicating that this plate was prepared later. All these seem to prove clearly that the several plates of the grant were engraved at different times thus leaving room for discrepancies to creep in.

Thus for its sheer size and bulk not to speak of its important contents this copper-plate charter is unique. Hitherto the Tiruvalangada grant of Rājendra I which weighed only 7980 *tolas* (93.05 *kilograms*) was considered to be the biggest of the copper-plate grants. But it diminishes in size and weight when compared with the present charter weighing 9582 *tolas* (111.73 *kilograms*), which is now the biggest ever discovered so far in the wide range of historical documents.

The ends of the ring are secured at the base of a 16 petalled lotus (eight full-blown and eight partly visible) supported on the thickened segment of the ring. The circular royal seal rising high from the base of the ring rests on the expanded lotus mentioned above. In the centre of the seal is the Chōla tiger with its mouth open, seated facing the proper right on its hind legs with its forelegs raised and claws drawn out and with tail drawn through and reaching to very near its mouth. On its front are two fish, the Pāṇḍya crest. Behind the tiger are a lampstand, a flag, a dagger in scabbard pointed downwards and a goad. A lampstand, a flag and a goad are represented behind the fish. Over the fish and the tiger is a parasol (*chhatra*) with a fly-whisk (*chauri*) on either side of it. Underneath the fish and the tiger and separated by a line¹ across the seal are the following: from left to right, a drum, a low chair standing perhaps for a *siṃhāsana*, a boar facing proper right and a *svastikā*. The boar evidently stands for the Chālukyan crest. Apart from the parasol and the fly whisk which stand for the royal paraphernalia, and the tiger, the fish and the boar which stand for the dynastic emblems, the rest of the objects evidently stand for the eight auspicious objects (*aṣṭamaṅgalam*). All these symbols are figured in relief on a counter-sunk surface.² Outside this surface bordered by a circle, the following legend in Sanskrit verse in *anushṭubh* metre is found in embossed characters of the Grantha alphabet, starting

¹ This line forms the base of an inverted semi-circular arc in the seals of other copper-plate charters of the dynasty, which is considered to be a representation of the bow, the Chēra emblem. See *Ep. Ind.*, Vol. XXV, Plate opp. p. 264, No. 3; XV, Plate opp. p. 65; XXII, Plate opp. p. 213; *SH*, III, Plate opp. p. 413. The seal of the Smaller Leiden Plates of Kulōttnūga I has only a line as in the present charter (*Ep. Ind.*, vol. XXII, Plate opp. p. 277). The only seal of the Pāṇḍyas discovered so far (*A.R. Ep.*, 1958-59, Negative No. 3903), contains all the three emblems of the Tamil kings, viz., the tiger, the fish and the bow. It appears that the exclusion or inclusion of one or the other may not have any bearing on the independence or subjection respectively of the dynasty indicated by the emblem. For instance neither Sundaraśōla nor Uttamaśōla could be considered to have conquered the Chēras, even though their seals bear the emblem of the bow. Perhaps we may have to seek the origin of this to the confederacy of the Three Tamil kings known to have existed in the days of Khāravēla. It is clear that in the present case it is just an omission. No Chēra seal has been discovered so far.

² Cf. *The Colas*, 2nd edition, p. 765 where also the seal is described.

just above the parasol and running round the margin of the seal in a clockwise direction:¹

Rājad-rājanya-makuṭa-srēṇi-ratnēṣhu āśanam [1*]

ētaḍ—Rājēndra-chōḷasya Parakēsarivarmanmaṇaḥ [1*]

"This (is) Parakēsarivarman Rājēndrachōḷa's edict (to be borne) on the glittering jewels of the row of royal diadems (i.e., to be respected by them)."

The other seal exhibits very minor differences such as crude presentation of the objects below the line, marked tapering of the flame in the lamp behind the tiger and the beginning of the legend at a point to the right of the top above the parasol.

The first section of three plates is in Sanskrit language and is engraved in Grantha characters relevant to the period. It comprises of 76 verses with a short prose passage at the end together running to 131 lines. It contains a genealogical account of the Chōḷas, mythological as well as historical, upto Rājēndra I giving a short reference to some of the important achievements of some of the kings and also contains a short account of the details of the grant appearing in the second section of 22 plates which is in Tamil prose of 1042 lines and engraved in Tamil characters with an admixture of Grantha here and there. The third section of thirty two plates also in Tamil in 1456 lines records the details regarding the beneficiaries of the grant. All the plates are written on both sides.

C. Palaeography And Orthography

The following palaeographical and orthographical peculiarities in respect of the Sanskrit portion may be noted. The letter *nā* is written in two ways: one by a curve drawn upward from the bottom of the vertical stem at the right of the letter (*guruṇā*, l. 5) and the other in the usual way (*nṛipāṇām*, line 6). The finals of consonants are in most cases indicated by a slight vertical stroke marked on the right top corner (for instance *Śrīmān*, line 5; *taḥ*, line 7). This stroke occurs also in some cases right on the top of the letter (*ujvalan*, line 20, *pratāpavān*, line, 24 etc.) even though the same stroke on the top should ordinarily represent the *repha* (line 5, line 13). In the case of *samaritthaḥ* in line 13, the stroke has been placed to the right instead of on the top. The sign for medial long *i* indicated by a loop is placed on either end of the sign for *i* *taḥ*, line 1; *pīṭhaḥ*, line 7, *pīna*, line 1; *nīla*, line 2.² There are

¹ Stone inscriptions of this king give this legend in this form (SII, V, Nos. 513, 578 and 579). This legend appearing also on the seal of the Larger Leiden Plates has been read with the hemistiches interchanged. The legend on the seal of the Smaller Leiden Plates of Kulōttuṅga I has also been similarly read. The legend on the seal of the Tiruvalangadu Plates of this king begins with the inventory expression 'Svasti Ści' at XII as any circular legend on coins or seals should normally begin. However, the legends on the seals of the Anbil plates of Sundarachōḷa and the Madras Museum plates of Uttamachōḷa begin at VI and run in an anticlockwise direction. The recently discovered Dalavayppuram plates having the only seal of the Pāṇdyas known to us contains a legend starting at VIII and running in an anti-clockwise direction. A comparison of these legends with some more of their kind (one of Rājārāja I available only in stone inscriptions—SII, II, p. 2 and a few of the deities in temples fashioned on this model in later times—ibid., V, Nos. 433, 450, 764, 766-67; VIII No. 441) indicate that the latter half of the verse uniformly gives the name or title of the issuer of the grant. See *Ep. Ind.*, Vol. XXV, p. 242, footnote 1, for the texts of all the legends on the Chōḷa seals.

² This applies to the Tamil section also. See line 578.

instances where the medial short *i* has been used for long *i* (*āsīd*, lines 6, 10, etc.). The letter *bhū* is written with a flat elongated base instead of the usual curved form (*bhūmipāla*, lines 7-8; *bhūmin*, line 87; *bhūtāni* (lines-18-19). The writer has used voiceless stops in the place of voiced ones (**tthāsinaḥ*, line 4; *satbhiḥ*, line 11). In the case of conjunct letters *ksha* is often written as *tsha* except in three cases (lines 1, 80 and 108). The letters *tta*, *kta*, *tga* are not written one below the other as usual but are written horizontally close to each other (lines 22, 48, 61, 69, 72, 73, 87, 96). In one case a slight vertical stroke is placed at the top between the two letters (**utsaka*, line 84). The letter *hri* is formed not by adding the *ri* sign to the loop-less curve at the right end of *ha* but by a full-drawn loop-less *ri* apart and below the full form of *ha* (line 62. Cf. Larger Leiden text, line 44, above XXII, plate ii. b).

The Tamil portion does not show any distinctly peculiar features regarding palaeography. The following features peculiar from the point of view of orthography may be noted. *Nellu* for *nel* (lines 75, 79, 85 etc.) is an instance of the typical Dravidian euphonic *u*. The use of the two types of the dental *n* and the medial and final *ṇ* is not uniform. In one case, however, of the use of *ṇ* for final *m* (*nīlaṇ*, lines 33, 37, 40, 449 etc.) it should be treated as an instance of *kaḍaippoli*, while *ñīlam* (line 76) is an instance of *mudaypōli*. *Nilam* (lines 825, 826 etc.), and *nokki* (line 385) are clear cases of mistake. The use of *ē* in the place of *ai*, the particle for the 2nd case is evident in *puṇṇēy—urru* (line 708, cf. *ṇṇaiy—urru* in line 4, 62; see also lines 402, 403, 407 etc.). The tendency of adding *y* to words ending in *ē* as in *vaḍa-carambēy* (lines 420, 431, 442, 568, 617 etc.) appears to show the influence of the hiatus (*uḍamb-aḍu-mey*) applicable in the cases of the joining of two vowels one at the end of the word and the other at the beginning of the next word. *Ivaridēy* (line 38) is another instance of this type. The expression *kiḷakku-mērkāy* (lines 436, 477 and 576) is written also as *kiḷaṇ-mēlāy* (lines 587) and *kiḷal-mēlāy* (lines 441, 446, 469, 59 and 801). *Teṇ-vaḍal* is uniformly used (lines 451, 455, 463, 574 etc.). The expression *uḷchiṇu-vāykkāl* is spelt as *vaḍa* or *uḷchiṇu-vāykkāl* upto line 436 and thereafter it is correctly spelt. The form *idaminninṇum* (lines 482-83) is noteworthy. *Ivaridē* (line 103) and *piyar* (line 28) are instances of popular forms for *ivaridu* and *peyar*. Euphonic particle *in um* is used in the case of directional names such as *vaḍakki um*, *terki um* (lines 854, 858 and 860).

D. Words

Words of lexicographical interest are dealt with in appropriate places since they are best understood in their proper context. Some other words are discussed here. The use of both *viḍu* and *māligai* in line 5 is noteworthy. It is obvious that the former stands for the whole campus and the latter for the mansion, inside the same. *Pottandōm* and *pōḷḷaga* are used in lines 360-61. The former occurring in other records has been wrongly read as *pērtandōm*¹ and translated—'furnished the names'. The latter is stated to be made up of *pōga* and *taga*.² The correct root for both is a composite one of *pō* and *tā* (*taru*). *Pottandōm*

¹ *SH.*, III, p. 404, line 128, translated 'nominated'; above. XXII, p. 245, lines 48 and 50 and foot note 8. Both the reading *pērtandōm* and the correction *pērtandōm* are untenable.

² *Ibid.*, foot note 10.

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will mean 'we gave (i.e. appointed them) to go with you'. *Pattaga* is a contracted form of *pōdaruga* or *pōttaruga* (go and get). The second component in both these cases is just an auxiliary that extends the meaning of the first in accordance with the context. In the section dealing with the boundaries, some lands belonging to merchants are described and the following words are used in that connection. *Mānāyan* (line 687), *Saṅkarappāḍiyān* (line 687), *chadukkam* (line 676) or *chadukkattār* (1.633) and *maṇaiṇṇēru* (1.634). *Mānāyan* is evidently an abridged form of *mahānāyakan*. *Mānāyakan* appears to occur as an intermediary between these two¹. Regarding the word *Saṅkarappāḍiyān*, attention may be drawn to the full discussion of the term² leading to the conclusions that *Saṅkarappāḍiyār* as a group 'formed part of the *kuḍi* (inhabitants), that they were chiefly in big cities, that some of them at least, if not all, were merchants and took part in the transactions of the *Nagara* constitution which we find prevailing in such cities and that they had a corporate body among them. The etymology of the word seems to point out that this group might have consisted of persons born out of the mingling of the castes (*varṇa-saṅkara*) in which case they might have been allowed to live only in their own quarters (*pāḍi*) and to follow apparently the profession of trading.³ *Chadukkam* is no doubt a *tatsama* of *Chatuskham* referring to the area around a square or quadrangle where four roads from different directions meet. *Maṇaiṇṇēru* referring to the land under description obviously means '(that which) was enjoyed as house-site.' The distinction made in the use of the words *ellai* and *varambu* also may be noted (line 865).

E. Object

The object of the grant is the creation of an *agrahāra* by the king at the instance of Narākkaṇ Mārāyaṇ Jananāthan *alias* Rājēndraśōḷa-Brahmādhiraṇ. The *agrahāra* was named Tribhuvanamahādēvich-chaturvēdimaṅgalam after the king's mother. The lands within this *agrahāra* were distributed to 1080 Brāhmaṇas and provision was also made for the maintenance of essential services in the *agrahāra*.

F. Date

The grant was made in the 8th year of the king's reign. The proceedings in connection with the formation of the *agrahāra* were begun on the 107th day of the year and the whole transaction was entered into the register of lands (*vari*) on the 380th day after the

¹ *Śilappadikāram*, Pukārkkāṇḍam, Maṅgalvāḷutuppāḍal, line 23; Vaṅṅikkāṇḍam, Vāḷṭrukkāḍai. Printed editions of this work give the reading *mānāykan*. This form was adopted evidently by introducing a dot over *ya* which alone could have been written in the manuscripts which do not use dots just like stone inscriptions. The reading *mānāyakan* will not offend the metre in which *vaṅṅich-chir* is mixed up. *Nāyaṇ* is a well-known word used in Vaishṇava parlance. The attribution of this word to *mahānāyika* (*Ep. Ind.*, XXVII, p. 2, note 3) though tempting, is not conclusive.

² *Ibid.*, XXII, pp. 146-147.

³ *Ibid.* The references cited therein seem to indicate that this word along with the rest such as *vāḍṭṭār*, *ṭalīyar*, *vellāḷar* and *paḷṇavar* was evidently the name of a class or caste rather than that of a profession.

procedure was completed, covering the period from July or October 1019 to May or August in 1021 A.D.¹

A short preface for the whole record by the late Shri T.V. Sadasiva Pandarattar and a Tamil translation of the Sanskrit text by Shri Devanathachariyar of the Sarasvati Mahal Library with comments by the former were published in *Tamilppojil*.² A note on the seal of the plates by Shri C. Govindarajan of the Karandai Pulavar Kalluri and the text upto part of the second side of plate IX of the second section were also published in the same journal.³ A thesis on this is said to have been submitted to the Annamalai University for M. Phil by Shri G. Deivanayagam.

II. SUMMARY OF THE SANSKRIT SECTION

In the Sanskrit portion, the first verse is in praise of Vishnu while the second verse which is not found in the Larger Leiden plates,⁴ draws a comparison in double entendre between the Chōla race and its progenitor, the Sun. Verses 3 to 6 describe certain mythological ancestors of the family viz. Manu; his son Ikshvāku; Māndhātṛi born in his family; his son Muchukunda; and Śibi born in his family. The eponymous Chōla is then introduced in verse 7. From this Chōla was born a son Rājakēśarin by name and from the latter was born king Parakēśarin (verse 8). In the next verse (9) it is clearly stated that the names Rājakēśarin and Parakēśarin were borne alternately by kings born in this family. Verses 10 and 11 describe how the next king Suraguru born in that family acquired the name Mrityujit by defeating the god of death in a great battle. The next king described in verse 12 is king Uparichara Vasu. The Larger Leiden plates do not make any mention of this king who is here stated to have travelled like the sun in the celestial car above the heaven as fast as the mind.

From the next verse (13) the charter continues to describe the historical figures of the Chōla dynasty. Karikāla is first described as having raised embankments to the Kāvēri river. The next person born in this family after innumerable kings of this line, was Vijayālaya (verse 14). From him was born Āditya like the sun rising from the eastern mountain and he destroyed his enemies even as the sun dispels the darkness (verse 15). After describing the birth of Āditya's son, Parāntaka I (verse 16), the charter continues to say that the latter conquered the king of Ceylon (Sīṃhaḷa), the Pāṇḍya ruler, the far-famed and unconquerable Kēraḷa king and the Pallava king and also captured their fame, territories, their wealth and their vehicles (verse 17). Parāntaka covered the temple of Śiva at Vyāghrāgrahāra (i.e. Chidanubaram) with pure *hāḷaka* gold brought from all the quarters conquered by him (verse 18).

¹ Rājendra's actual date of accession fell between 27th March and 7th July in 1012 A.D. (*Ep ind.*, VIII, p. 260)—19th June, 1012 A.D., see, Sethuraman, *The Cholas* (1977), p. 3.

² Vol. 33, pp. 65, 73-74, 97, 104, 129-135.

³ *Ibid.*, pp. 193-195, 289-292, 321-324, 353-356 and Vol. 34, (1958), pp. 30-31. On p. 30 it is stated that further publication of the record is stopped since it is proposed to be published in the form of a book.

⁴ *Ep. Ind.*, XXII, p. 213 ff. See also p. 94 below.

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The next verse (19) records that Parāntaka founded after his own name, a village Viranārāyaṇa-agrahāraṃ (which evidently refers to Viranārāyaṇa-chaturvēdimaṅgalam) and also several other villages (verse 20). The charter further adds (verse 21) that he caused to be excavated hundreds and thousands of deep channels with a view to make the earth very fertile. After Parāntaka, Ariṇjaya is said to have ruled the kingdom (verse 22). The next three verses (Nos. 23-25) describe the achievements of his son Parāntaka II. It is stated that he waged a fierce war with his enemies at the town named Chēvūr. It is added that he raised his fame very high by defeating the fierce Vira-Pāṇḍya. Then the exploits of his son Rājarāja are described in detail. After describing his birth in verse 26, the poet goes on to say that he conquered the kings of all the quarters viz. Śiṃhaḷa, Pāṇḍya, Kēraḷa, Koṅka, Māḷava, Andhra etc., along with their territories and their wealth (verse 27). The next verse (28) in apparently introducing his encounter with the Western Chāḷukya deals with the play of the elephants on the banks of the river Tuṅgabhadra. Rājarāja is stated to have fought alone on the horseback with the onrushing army of Satyāśraya in the same manner as Lord Śiva controlled the Gaṅgā (verse 29). In verse 30, he is said to have uprooted the Bāṇa king and cut off a certain Bhōgadēva's head. The poet again reverts to the description of his fight with Satyāśraya in the next verse (31) stating that Rājarāja captured alive, Kēśava, the commander under Satyāśraya. He is, in the next verse (32), compared to Pinākin (Śiva) in the work of destruction, which is said to be so complete that no person was to be seen on the battle field without the loss of some limb or other (verse 33). His war with Satyāśraya is further described in verses 34-35. Verses 36-37 describe how he proved to be the refuge of all the kings that surrendered themselves to him. In the next verse (38) he is stated to have completed the conquest of all the quarters.

To Rājarāja was born Madhurāntaka (i.e. Rājendra) who appeared on the earth like Hari to destroy the force of *Kali* (verse 39). The next three verses (40-42) describe how, even as a boy, Madhurāntaka proved a source of pleasure to his parents and a terror to his enemies and how he was trained well in all arts and crafts. Then the poet refers to Rājarāja's death and to Rājendra's statecraft (verses 43-47). In the next verse (48) it is stated that the Kāmbōja king, with a view to gain Rājendra's friendship and thereby save his fortunes, sent him a triumphant chariot with which he had conquered the armies of his enemies. The lord of Chakragōṣṭha is also similarly stated to have saved his fortunes by pleasing Rājendra with a huge gift of a number of good elephants (verse 49). The next verse (50) states that Mahendra bears on his head even now the command of Rājendra thus leaving other kings to follow him. The next verse graphically describes how Rājarāja, Rājendra's father, took a vow that he would never have any recreation till he captured the city of Mānyakhēṭa and how since the father could not fulfil the same, the son undertook to do it (verse 51). The poet then describes the city of Mānyakhēṭa in flames, while it was being burnt by Rājendra's army (verses 52-54). The women moving in frantic terror in the high burning mansions at Mānyakhēṭa are likened to the lightning moving in the midst of thick clouds i.e., the smoke rising out of the fire. The next three verses (55-57) say that Rājendra even remaining in his own capital captured the city along with its wealth and thereby fulfilled his father's vow. Then Rājendra's conquest of Ceylon along with the capture of the king of Ceylon, his crown, queen and daughter and also the crown of the Pāṇḍya king

is described (verses 58-59). The next verse (60) reports the conquest of Purāṇa-dvīpa by Rājendra. The poet then (verses 61-62) describes the defeat of Jayasimha and the conquest of Kaḍāha in double entendre. It is said that the fire of Rājendra's prowess burnt the race of Taila and it also crossed the ocean and burnt Kaḍāha. The next verse (63) registers the conquest of Kēraḷa and the next one (64) reports that Rājendra caused the waters of the Gaṅgā to be brought by the kings on the banks of that river.

The next few verses (65-69) record the grant of a whole village formed by clubbing fiftyone villages in Virachōḷa-vaṇaṇḍu, a subdivision of Nityavinōḍa-vaṇaṇḍu to 1080 Brāhmaṇas very well-versed in all the *vēdas* and *Sāstras* in the eighth year of his reign (verses 68¹ and 69). It is stated that the newly formed village was named Tribhuvanamahādēvi-chaturvēdimaṅgalaṁ, after the king's mother Tribhuvanamahādēvī (verse 67). Jananātha was the *vijñapti* of this grant (verse 70). Krishnapura-Nārāyaṇa of Nav-āgrahāra (i.e. Puttūr), a resident of Madhyāsikā² was the executor (*ājñapti* ?) of the grant (verse 71). His good qualities are described in the next verse (verse 72). Verse 73 records the king's appeal to the future kings to protect this newly-formed village. The next two verses (74-75) contain an invocation for the continued prosperity of the village and the continued rule of this king. The last verse (76) states that this charter was composed by *Kaṇṇi* Nārāyaṇa, son of Śaṁkarārya and a resident of Pārśva-grāma. The short prose passage at the end states that it was engraved by Tribhuvanamahādēvī-mahāchārya and Rājendrasimha-Pērāchārya.

III. DISCUSSION

A. HISTORICAL

Let us now proceed to discuss the fresh information forthcoming from this charter about some of the important events during the reign of this dynasty. It is stated in verse 17³ that Āditya's son Parāntaka conquered the king of Ceylon (*Simhaḷu*), the Pāṇḍya ruler, the far-famed and unconquerable Kēraḷa and the Pallava king and also captured their fame, territories, their wealth and their vehicles. Parāntaka (I)'s success against a Pallava is revealed here for the first time. It was believed so far, according to the statements made in the Tiruvālaṅgāḍu plates of Rājendra I and the Kanyākumari inscription of Virarājendra⁴ that Āditya I put an end to the Pallava supremacy by his signal success in killing Pallava Aparājita. The epithets *Toṇḍai-nāḍu paraviṇa Chōḷan*, *Palyāṇaiḱko-ḱkaṇḍan-āyina Irājakēsari*⁵ given to Āditya I in the Tillaisthanam inscription imply that Āditya I had completed the conquest of Toṇḍai-maṇḍalaṁ by annexing it to his own dominions. This combined evidence from the copper-plates and the stone inscription that Aparājita was the ruler of Toṇḍaimaṇḍalaṁ and that his territory was annexed by Āditya I is fairly

¹ There is some confusion in the Tamil translation of this verse in *Tamilppoḷḷi* (Vol. 33, p. 134).

² *Ibid.*, p. 135. This is translated as 'a resident of this king's *pradhāna-ahāra*'.

³ The genealogy in the section preceding this verse has been thoroughly discussed by scholars while editing the other Chōḷa copper plates. Hence it is not dealt with here.

⁴ *SII.*, III, pp. 383 ff; *Ep. Ind.*, XVIII, pp. 21 ff.

⁵ *SII.*, III, p. 221.

attested to by the provenance of Aparājita's records which are confined roughly within the limits of Saidapet, Ponneri and Kanchipuram Taluks of the Chingleput District in Madras State and within some portions of Tiruttani Division of the Chittoor District in the Andhra State. It is known from the Udayendiram plates of Prithivīpati II that Aparājita fought successfully against Varaguṇa II, the Pāṇḍya king, with the help of his Gaṅga ally Prithivīpati I who, however, lost his life in the great battle of Śrīpurambiyam. It may be added here that Varaguṇa II was a contemporary and friend of Nripatuṅgavarman as revealed in the latter's inscription¹ from Tiruvadi dated in the 18th year of his reign. Thus it will be seen that in the political life of this period Nripatuṅga and Varaguṇa II arrayed on one side, had to fight against Aparājita and his allies. This is also supported by the statement made in the Bāhūr plates of Nripatuṅgavarman that he helped the Pāṇḍya king (Varaguṇa ?) with an army to fight. In this connection, we may notice an inscription² from Maṭhavaḷam, Tiruttani Division in Chittoor District, Andhra State. It is engraved on a hero-stone lying near the *dhvajastambha* in the Gōvardhanāthēśvara temple and it is dated in the 41st year (in words) of Nripatuṅga-Vikramavarman. It records the death of some persons in the course of a skirmish in a cattle raid at Aḷagam. This record is engraved above and by the side of a panel of sculptures depicting the heroes. Thus Nripatuṅga's rule lasted for at least 41 years. It is supposed that this line of later Pallavas from Nandivarman II to Nripatuṅga held the kingdom in continuous succession without any interruption. But the absence of Nripatuṅga's records dated after the 26th year of his reign and before his 41st year, the latest known regnal year, when considered along with the facts that Aparājita's rule extended only for 18 years and that his rule was confined within Tondaimaṇḍalam seems to indicate that there was an eclipse in the reign of Nripatuṅga which was caused probably by Aparājita with the help of his allies of whom Gaṅga Prithivīpati I was the most prominent. It has been strongly surmised already that Āditya I was not slow to take advantage of this situation and that he might have joined the cause of Aparājita against the (regular) Pallava and the Pāṇḍya, the hereditary enemies under whom the Chōḷas were long suppressed and were biding their time.³ Hence it will be clear that though Aparājita, whose position in the Pallava genealogy is not yet known, was killed by Āditya I, the main line of the Pallava power represented by Nripatuṅga and supported by the Pāṇḍya king Varaguṇa II continued to exist and the Chōḷas had yet to clear their way to a settled and independent monarchy. Viewed against this background of the state of political affairs during this period, one can realise the significance of the passage in the Karandai plates pertaining to the conquest of the Pallava by Parāntaka I. Yet another person claiming to have conquered the Pallava during this period was Bhūti Vikramakēśari, the Koḍumbāḷūr chieftain⁴. Thus it is possible that Parāntaka I and Bhūti Vikramakēśari on behalf of the former fought with the Pallavas.

¹ *SII*, XII, No. 71. B

² *A.R.Ep.*, 1943-44, No. B. 138

³ *The Chōḷas*, 2nd edition, 1955, p. 113.

⁴ Considering his feudatory status under the Chōḷas as defined by us (*Ep. Ind.*, XXXII, pp. 99 ff.), Bhūti might have fought the Pallavas (cf. *Pallava-ya dhvajastambha*, *J.O.R.*, VII, pp. 1 ff.) under the banner of his Chōḷa overlord.

Another Pallava ruler of this period should also be considered in this context. There is a hero-stone inscription¹ in Sennivāyakkāl in Lalgudi Taluk in Tiruchirappalli District. The hero-stone bears the figure of a Brāhmaṇa being pierced by an arrow near the neck. It is dated in the 21st year of Nandippōttariayar 'who obtained the kingdom after defeating (his enemies at) Tellāru. The inscription, which is slightly damaged records the death of Śattimuttattēvan, a Brāhmaṇa disciple of the pontiff (*guravar*) in the course of a raid on the *maṭha* by Māvali who came with the Sēvuṇa horses. The inscription also refers to the people bound over in the service of the temple of Aṇḍikai-Īṣvaram in Parāntakapuram, though their connection with the event recorded is not clear due to the damaged nature of the record. The mention of Parāntakapuram and Aṇḍikai-Īṣvaram in this epigraph which is a hero-stone inscription indicates that the date of this record should be placed late in the reign of Parāntaka I after whom the place was named.² Another inscription³ from Lalgudi nearby, dated in the 31st year (937-38 A.D.) of the reign of Maduraiṇḍa Parakēśari i.e., Parāntaka I refers to a gift of land by a member of the *Nitta Virāṣōḷa-anukkar* of the Aṇḍijai-Īṣvaram in Parāntakapuram in Iḍaiyārru-nāḍu for burning a lamp in the temple of Tiruttavatturāi-Īṣvara-bhaṭṭāraka. *Nitta Virāṣōḷa-anukkar*⁴ is evidently a body of military guards. Thus the temple of Aṇḍikai-Īṣvaram named after Aṇḍijaya, a son of Parāntaka I where the military out-post was stationed appears to have been the target of attack by the invaders, in the course of which the *maṭha* which was perhaps attached to the temple was destroyed. The contents of the two inscriptions given here prove that Nandippōttariayar of the Sennivāyakkāl record must be considered to be a contemporary of Parāntaka I. Whether he could be the Pallava king whose fame, territory, wealth and vehicles are reported to have been captured by Parāntaka I in the present charter, remains to be confirmed by future researches and discoveries.⁵

¹ *SI*, XII, No. 56; *South Indian Temple Inscriptions*, Vol. III, Part. I, p. XLVIII.

² Contra *SI*, XII, No. 56. The author of the Volume has stated that this inscription 'appears to be a later copy of the original record'. The fact that the inscription is engraved on a hero-stone militates against this view as pointed out by Shri T. N. Subramaniam.

³ *A.R.Ep.*, 1928-29, No. 103.

⁴ For more details on this body, see *SI*, XVII, Int. p.v.

⁵ See *The Cōlas*, 2nd edition, p. 114 where Prof. Sastri says that it is not easy to decide if Parāntaka's war with the Pallava was undertaken by him as *yuvārāja* in his father's reign or if vestiges of Pallava independence survived into Parāntaka's own reign. Shri N.L. Rao has stated that by adding the known regnal years of Nripatuṅga's predecessors to the date of accession of Nandivarman II (731+65+52+23) Nripatuṅga's date of accession may be fixed as 870-71 A.D. Shri K. R. Srinivasan has proposed c. 859 A.D. as the date of Nripatuṅga's accession (*Cave Temples of the Pallavas*, pp. 13-14) and has also proposed that this Nandivarman (of Tellāru) is identical with the Pallava mentioned in our grant (*ibid.*, p. 20). Shri T. N. Subramaniam and Shri K. R. Srinivasan (*ibid.*, pp. 18-21) have proposed on the basis of some identical evidence that Kampavarman commenced to rule in c. 948 A.D. and was, therefore contemporaneous with Parāntaka I. This cannot however be accepted. The evidence cited in support of this contention consists of two inscriptions: (1) the Madras Museum Plates of Uttamaśōḷa (*SI* Vol. III, No. 128). This is stated to refer to the transaction of the previous regimes in the chronological order. If so, they have considered the sequence only in parts, i.e., only with reference to the first two (one in the 22nd year of Parakēśarivarman and the second in the 9th year of Kampavarman) while there are four transactions on the whole, of which the third

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Parāntaka's conquests over the Śimhala and the Pāṇḍya are otherwise too well-known to us to be discussed here. His conquest over the Kēraḷa (verse 17) is however, referred to here for the first time. The Anbil plates¹ of Sundaraśōḷa states that Parāntaka married the daughter of the Kēraḷa prince described as Paḷuvēṭṭaraiyar. Another princess Iravi Nili, the daughter of the Kēraḷa king Vijayarāga figures as a donor in an inscription² of Parāntaka I from Tiruvorriyūr. It is well-known that Āditya, the father and predecessor of Parāntaka had friendly relations with the Chēramān (i.e. Kēraḷa) Sthānu Ravi.³ As against these indications it is difficult to believe that Parāntaka defeated the Kēraḷa king as claimed here. However, an explanation can be ventured. Rājasimha, the Pāṇḍya contemporary of Parāntaka is known to have proceeded to Kēraḷa from Ceylon after his futile attempts to stem the latter's invasion with Ceylonese help. Rājasimha's mother is stated to have hailed from Kēraḷa. It is a matter of conjecture whether the Kēraḷa king took up Rājasimha's cause in spite of the friendly relations existing between the Kēraḷa and the Chōḷa⁴ and whether as a result of this, Parāntaka had this encounter with the Kēraḷa. It is not known whether the Kēraḷa in this record refers to the ruler of the northern or southern parts of the Kēraḷa country.

Verse 18 states that Parāntaka embellished the Śiva temple at Vyāghragrahāra with the gold acquired from his campaigns. Vyāghragrahāra is the Sanskrit rendering of the Tamil name, Puliyūr (called also Perumparrappuliyūr in inscriptions) of Chidambaram. Verse 19 refers to the formation of a colony of Brāhmaṇas called after his name. Verse 20 refers to the formation of several such villages and the Kanyākumārī inscription of Virarājendra also refers to the same and adds that one such village was Viranārāyaṇa.⁵ Therefore the village (*agrahāra*) founded by Parāntaka in his own name was evidently

belongs to the 16th year of Parakēsarivarman and the fourth which is dated in the 10th year of Maduraiyūm Ilamun koṇḍa Parakēsaṇi (i.e., Parāntaka I). It should be noted that this record does not at all help to fix Kampavarman's period. (2) The other record (*Ep. Ind.*, Vol. VII, pp. 192-93) cited is from Śōḷapuram, the text of which has not been properly analysed. The name Rājādityan Mahādēvan occurring in the record should be split up to be understood as Rājādityan, the father and Mahādēvan, the son. The former is described in the Sanskrit portion of the record perhaps as the son of At(vi)varma and as the husband of Nargatī. Mahādēvan is referred to also in the records of Āditya I (*SI*, Vol. XIII, No. 319) and of Parāntaka I (*ibid.*, Vol. XIX, No. 286—see also *A.R.Ep.*, 1930-31, pp. 40-41; *Ep. Ind.*, Vol. XXXIII, pp. 22-26). Hastivarman (At(vi)varma?) cannot be identical with Hastimalla, a subordinate of Kṛṣṇa III as proposed by them. Above all, Kampavarman's record can never be palaeographically attributed to the middle of the tenth century—an evidence which cannot be ignored. Further, attention may be drawn to an inscription from Tiruvorriyūr (*SI*, Vol. XII, No. 90) dated in the 6th year of Aparājitaivarman which is engraved on a slab in continuation of another inscription dated in the 7th year of Kampavarman thus indicating that Kampavarman was a predecessor of Aparājita. Thus all evidences indicate that Kampavarman ruled before Aparājita and was a senior contemporary of Āditya I.

¹ Above, XV, pp. 44 ff, verses Nos. 22-23, *SI*, II, 383, verse 8.

² *SI*, III, No. 103. It is dated in his 29th year (935-36 A.D.).

³ *Ibid.*, No. 89.

⁴ See *The Coḷas*, 2nd edition, pp. 123-24, where it is suggested that the Pāṇḍya could have gone to Kēraḷa only as a last resort.

⁵ *Ep. Ind.*, XVIII, p. 43, verse 60.

Viranārāyaṇach-chaturvēdimāṅgalam which may be identified with Uḍaiyārguḍi and Kāṭṭumannārkōyil in Chidambaram Taluk, South Arcot District. This village was perhaps formed sometime before the 33rd year of his reign, the earliest date¹ available in the inscriptions mentioning this name. Viranārāyaṇa is well-known to have been one of the titles of Parāntaka.² Verse 21 states that Parāntaka caused to be excavated hundreds and thousands of deep streams to make the earth fertile. A lake Viranārāyaṇappērēri is known to us to have been caused to be formed by Parāntaka to the west of Chidambaram.³ The *Chōlavāridhi* of Chōlasīṅgapuram (Shōlinghur) also owed its creation to him.⁴ A canal named Virasōla-vāykkāl was evidently caused to be excavated in his name. Three channels named after this king are mentioned in the present charter: (1) Sīṅgalāntakaṇ (1.567), (2) Śrī-Parāntakaṇ (line 583), and (3) Irumaḍiśōlaṇ (line 587). These instances in point amply prove that Parāntaka, even while engaged in warfare against a number of his enemies, was not unmindful of the steps that he should take for the prosperity of his subjects.

Omitting any reference to the other sons Rājāditya and Gaṇḍarāditya, the charter next (verse 22) refers to Ariṇjaya as the ruler, though no event of his reign is recorded. The exploits of his son Parāntaka (II) are then described in some detail (verses 23 to 25). The well-known battle of Chēvūr is referred to though the foe is not mentioned. The next verse (25) however describes the fight between Sundara-chōla and Virapāṇḍya. The verse implies that Sundara-chōla forced the Pāṇḍya to seek refuge in the heights of Sahyādri and raised his own fame to the heavens.⁵ The flight of the latter to the forest or hills is known to us also from the descriptive phrase *Pāṇḍyaṇaich-churam-irakkiṇa* (i.e. (who) drove away the Pāṇḍya to the forest, attributed to him in another inscription.⁶ The identity of this Pāṇḍya is revealed here for the first time thus also confirming the suggestions that Sundarachōla and his son Āditya II had separate encounters with Virapāṇḍya and that the Pāṇḍya died in the later encounter.⁷

The next important event to be discussed here belongs to the reign of Rājarāja I. He is stated to have uprooted (*samutsārya*) the Bāṇa chief and to have cut off the head of a Bhōgadēva (verse 30).⁸ It is well known that in spite of a similar claim⁹ that two Bāṇa chiefs were uprooted by Parāntaka I, the Bāṇas survived as loyal vassals of the Chōlas till at least towards the close of Sundarachōla's reign. An inscription¹⁰ from Tirunāgēśvaram refers to an endowment for worship and offerings to the deity called Amarasundaradēvar

¹ *A.R.Ep.*, 1920, No. 539.

² *An. Rep. Arch. Survey*, 1904-05, pp. 131 ff.

³ *SH*, XIII, No. 115. This lake is now called Virāṇamēri.

⁴ *Ep. Ind.*, IV, 221-25.

⁵ This suggests that there was no interval between the battle of Chēvūr and Virapāṇḍya's flight. Contra, *The Coja*, p. 154.

⁶ *Ep. Ind.*, XXV, p. 36; *A.R.Ep.*, 1903, Nos. 291 and 302.

⁷ *J.O.R.*, XIX, p. 150.

⁸ It may be noted here that this verse creates a break in the description of Rājarāja's encounter with the Chāhukyas of Kalyāṇa from verses 28-35.

⁹ *SH*, II, Udayendīram plates of Prithivīpati II, verse 9, p. 383 and p. 387.

¹⁰ *Ibid.*, XIII, No. 197.

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whose image was set up by Ariñjigaip-pirāṭṭiyār, the Bāṇapperundēviyār and the daughter of Pillaiyār Arikulakēsarīyār. The Sanskrit preamble to the inscription, though damaged, seems to refer to the part played by the Bāṇa prince in the expedition to Ceylon sometime before the ninth year of the Rājakēsarī of the inscription who is identified with Sundara-chōla. However, during this period the princes of the main branch of the Bāṇa stock had changed their loyalty to the Rāshtrakūṭa monarch Kṛishṇa III as is attested to by the phrase¹ *Kṛishṇarāja-priya* used in describing Vikramāditya. Though it is possible that the Bāṇa ally of Sundara-chōla and the Bāṇa ally of Kṛishṇa III belonged to different families, the change of loyalty on the part of the latter might have given cause to Rājarāja to bring them into the fold of the Chōlas.² In this connection it may be pointed out that during the reign of Uttamachōla, Rājarāja's predecessor, no inscriptions of the Chōlas are traceable in the Chittoor District and the north. Chōla inscriptions appear in this region only during the reign of Rājarāja.³ It is possible that Jaṭachōḍa Bhīma's activities⁴ might have prompted the Bāṇas to raise their heads and that Rājarāja had to fight them in the course of his northward expansion in support of Śaktivarman and Vimalāditya of Vēṅgi. Though the necessity for Rājarāja to fight the Bāṇa long after the reign of Parāntaka I is thus clear, the identity of the Bāṇa however remains obscure. It has been pointed out that there might be during this period a few Bāṇa chiefs, one of whom was Aggapa whose inscription dated Śaka 930, Vaiśākha, Purnimā, Friday (1008 A.D., April 23) is found at Sannamūru in the Podili Taluk, Nellore District.⁵ It has been rightly suggested that if Bhīma, the Telugu-chōḍa had the title of Bhōgadēva as is common among the Telugu-chōḍa rulers, Bhōgadēva of our record may be identical with Jaṭachōḍa Bhīma as he is known to have been killed by Rājarāja. The fact that both the defeat of the Bāṇas and the beheading of Bhōgadēva are mentioned together, seems to lend support to this reconstruction of the events.

In continuing to recount the events in Rājarāja's reign connected with his encounter with Satyāśraya from verse 29, the charter says in verse 31 that Rājarāja captured alive Kēśava, the commander of Satyāśraya's army. The identity of this general remains obscure. There was, however, a general Kēśava-daṇḍanāyaka by name, who was attacked by Virarājendra sometime before the 2nd year (1063-64 A.D.) of his reign, in the battle of Kūḍal-Saṅgamam.⁶ Rājarāja's campaign against Satyāśraya is described in verses 28 to 35 (except verse 30). In spite of this graphic description it is clear that Rājarāja could not succeed in accomplishing his main aim, i.e., the capture of Mānyakhēṭa⁷ and his efforts

¹ *SH.*, III, pp. 77 and 79.

² Maṅavan Naraśimhavarman alias Rājarāja Vāpakōvaraiyaṅ, a feudatory of Rājarāja was evidently a descendant of a different Bāṇa family which migrated and settled in Vāpakōppāḍi in the south. *The Colas*, 2nd edition, p. 186.

³ The earliest inscription in this area is dated in the 9th year (993-94 A.D.) (*A.R.Ep.*, 1921, No. 97).

⁴ *Ep. Ind.*, XXI, pp. 29 ff. The date 1000 A.D. of the Kāñchīpuram inscription of Jaṭachōḍa Bhīma indicates the latter's intrusion into the Chōla territory possibly with the help of the Bāṇa, one of the local rulers.

⁵ *A.R.Ep.*, 1947-48, No. 99; *J.O.R.*, XIX, p. 150.

⁶ *SH.*, V, No. 976.

⁷ See below p. 29

ended up only in capturing huge treasures and in the capture of Kēśava, the Chālukyan general. That he captured huge treasures in the course of this war is evident from the Tanjāvūr inscription¹ which lists the gold flowers contributed by him before worshipping the sacred feet of the god after his return from the conquest of Satyāśraya. Verse 37 explains his title Rājāśraya as he was really the refuge of kings. This title of Rājarāja is already known to us from an inscription² of Tenkarai in Madurai District, which is dated in the seventeenth year of the reign of Rājāśraya. Besides, there were several villages named after this title of the king such as Rājāśraya-chaturvēdimaṅgalam *alias* Karkuḍi³ i.e. Uyyakkondāṇ-Tirumalai in Tiruchchirappalli District and Agaram Kūcattūr mentioned in a later inscription⁴ from Pāḍi in Chingleput District. Salem, the headquarters of Salem District was also called Rājāśraya-chaturvēdimaṅgalam, though it is uncertain whether the place was so called due to its association with Rājarāja.⁵ Mēlpāḍi in Chittoor District, Andhra⁶ was also called Rājāśrayapuram after him.

The charter then proceeds to describe Madhurāntaka, i.e. Rājendra's birth (verse 39) and his achievements. There is no chronological sequence of these achievements as given by the author. The first which was perhaps the last, is the gift of a chariot by the Kāmbōja king soliciting Rājendra's protection and friendship (verse 48). Kāmbōja is evidently the kingdom of Angkor in Indo China in South East Asia and this contact would have been possible only as a result of Rājendra's expeditions in the intervening area of Malaya and Indonesia sometime before the 13th year (1024-25 A.D.). This is the earliest direct reference to a ruler of the overseas seeking the friendship of the Chōla, an earlier but indirect reference being available in the Larger Leiden grant made by Rājarāja I in his 21st year of reign (1005-06 A.D.). Kāmbōja better known as Kāmbuja was ruled at the time by Sūryavarman I (1002-50 A.D.).⁷ The Kāmbuja king sought perhaps the friendship of the Chōla king just to ward off any possible danger from the emperor of Śrīvijaya whose army was sweeping across the peninsula of Malaya. This friendly contact appears to have continued for a long time for, we get the evidence of its occurrence in the reign of Kulōttuṅga I when the Kāmbuja king sent a present of a stone (precious) which was inserted in the wall of a hall in front of the shrine at Chidambaram as ordered by the Chōla king.

Verse 49 refers to the supplication of the ruler of Chakragōṣṭha (i.e. Chakkarakkōṭṭam in Tamil) with presents of numerous elephants to Rājendra. According to the Tamil *prasthā* 'Tirumanni-vaṭara' of this king, which grew in its length with the addition of the account of events as they move on in the course of his reign,⁸ the subjugation of Chakkara-

¹ *SII*, II, pp. 7-8, from line 3 of the third section to line 4 of the fourth section.

² *A.R.Ep.*, 1910, No. 132.

³ *Ibid.*, 1908, No. 457. It appears that this village was formed before the seventh year in which it is dated. A grain measure named Rājāśraya-marakkāl is mentioned in an inscription of Rājarāja I from Kottamaṅgalam (*Ibid.*, 1962-63, No. 655).

⁴ *Ibid.*, 1910, No. 220.

⁵ *SII*, IV, Nos. 143, 144, 151 and 150.

⁶ *A.R.Ep.*, 1921, No. 96.

⁷ *The Colas*, 2nd edition, 1955, pp. 220 and 325; see *JIH*, Golden Jubilee Volume, p. 109 f.

⁸ *Ep. Ind.*, Vol. V, p. 105.

⁹ *Ibid.*, IX, pp. 178 ff.

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kkōṭṭam is placed at the beginning of Rājendra's campaign to the north between the 8th and the 11th year of his reign, i.e. 1020-1022 A.D. Chakkarakkōṭṭam is identified with the area around Bastar in Central India.¹ The next verse (50) appears to contain a veiled reference to Rājendra's inscription on the Mahēndragiri referring to his conquest of the Kulūṭa king. The statement that "even now Mahēndra bears his command on his head" is significant. The said inscription in Sanskrit written in Telugu characters is on the Yudhishṭhira temple on the Mahēndragiri hill. A Tamil version of this is also found on three fragments near the Kuntī shrine in the same place.² The context supports this meaning. The next stage of this northward expedition is not dealt with by the poet. But he reverts to an event which should be placed at an earlier date according to the king's Tamil *prasasti*, i.e. the burning of Mānyakhēṭa, the capital of the Chālukyas. As a preamble to this we are told that Rājarāja had taken a vow not to rest and enjoy the sporting pleasures of an easy life until and unless he captured the city of Mānyakhēṭa and that the vow was fulfilled only by his son Rājendra (verse 51). The latter's expedition to Mānyakhēṭa referred to as Mannaikkadakkam in the Tamil *prasasti* is described very graphically (verses 52 to 55). Verses 56 and 57 describe how after accomplishing his object of destroying Mānyakhēṭa Rājendra revelled in pleasant sports (*viḍākrīḍā*)³ and thus made Rājarāja fulfill his vow (i.e. satisfied). The conquests of Siṃhaḷa (Ceylon), Purāṇadvīpa and Kaḍāha, i.e. Kaṭāha, his victory over Jayasīṃha, the Western Chālukya king and the Kēraḷa and the subjugation of the kings of the Gangetic plains who were forced to carry on their heads the sacred waters of the Gaṅgā down to the Chōḷa country are all too well-known to be discussed here. The king of Ceylon referred to in verse 59 is no doubt Mahinda V. It is evidently the prostration of this king at the feet of Rājendra that is referred to in a version of the king's *prasasti* as recorded in two inscriptions⁴ of the 7th year and therefore this event will have to be placed sometime between July 1018 and July 1019 A.D.

B. GRANT

Coming to the grant portion we may discuss here the facts as stated in both the Sanskrit and Tamil sections of the charter. The king, says the charter, while dining in the *maṇḍapa* called Rājendraśōḷa-brahmādhirājan situated to the east of the mansion within the palace at Perumparrappuliyūr (Chidambaram), i.e., Vyāghrāgrahāra according to the Sanskrit section, on the 107th day in the eighth year of his reign, issued oral orders that the villages (enumerated) in Viraśōḷa-vaṇaṇḍu and Venniḱkūrṇam in Nityavinōḍa-vaṇaṇḍu be formed into one unit and named Tribhuvanamahādēvich-chaturvēḍimaṇ-

¹ Sastri, op. cit., p. 195.

² *SII.*, IV, Nos. 1351 and 1352. This is pointed out by the late Shri T. V. Sadasiva Pandarattar (*Tamilppolli*, Vol. 33, p. 131). 'Mahēndra-malai' is however not mentioned in the text, as the Tamil translation (*ibid.*) makes it out.

³ The import of this word is not quite clear.

⁴ *A.R.Ep.*, 1909, No. 542; 1956-57, No. 166. The actual expression is 'Ilankēṣvaran vand-iṇaiy-aḍi iṭaiṇja inidu nangu-irunṇa'. This passage is, however, dropped in the later versions of the *prasasti*.

galam after his mother (verse 67). It is stated in the Sanskrit section that 51 villages were granted and apportioned among a thousand and eighty Brāhmaṇas. The villages are enumerated in the Tamil section along with the extent of lands excluded from this grant such as those that were granted to the temples and other allied institutions in the villages and the tax in kind and cash assessed on the extent of lands granted to the Brāhmaṇas. According to the Sanskrit section Jananātha was the *viññapti* of the grant and Kṛṣṇapura-Nārāyaṇa-yajvan, the executor. The latter is usually called *ājñapti* or *āṇatti* in Tamil in copper-plate grants, though this term is not mentioned in either section of this charter. The *Śāsana* (i.e. the Sanskrit *prastāva*) is stated to have been composed by Nārāyaṇa, son of Saṃkarārya and a resident of Pārśvagrāma i.e. the adjacent village.¹ This grant was engraved by Tribhuvanamahādēvi-mahāchārya and Rājēndrasīmha-pērāchārya.

(i) Occasion

The first noteworthy fact about the grant is the occasion on which it was made. The king is stated to have been dining. Kings of ancient India were enjoined to attend to State affairs at all times² of the day and a number of such instances where they actually followed are found recorded in inscriptions. While a number of these records³ refer to the king's oral orders issued from his palace at the camping place on the occasion, the present charter is one of the few instances where it is stated that the king attended to the transaction even while he was taking his food. An inscription⁴ from Uyyakkondāṇ-Tirumalai in Tiruchchirappalli District dated the 61st day in the 3rd year of the reign of Rājēndra I refers to a similar occasion when the grant was made from the palace at Palaiyāru. Another inscription⁵ belongs to the reign of Kulōttuṅga I who is stated to have made a grant while he was taking his light refreshments (*śirudoru*) in his camp at Ambiltōppu⁶ in Kāñchīpuram. The king in the present record is reported to have camped in the *maṇḍapa* called Rājēndrasōḷa-Brahmādhiraṇ which was evidently named after a high Brāhmaṇa officer of the king. Jananātha, the *viññapti* referred to in the Tamil section (line 314) as Narāḷkaṇ Mārāyaṇ Jananāthaṇ *alias* Rājēndrasōḷa-Brahmādhiraṇ of Kēraḷāntaka-chaturvēdinaṅgalam in Ven-pādu⁷ was evidently the officer after whose title the *maṇḍapa* was named.⁸ This person is stated to be an officer who 'examines our (i.e., the king's) affairs' (*naṁ-karumam-ārāyum*) in the Tamil section (lines 313-14) and as a *mantri* in the Sanskrit section. In the Sanskrit

¹ Cf. *Tamilppaṭṭi*, Vol. 34, p. 135. That our translation is correct is proved by the discussion on the identification of this place (see p. 53 below).

² *CIL*, I, Rock Edict VI.

³ *The Colas*, 2nd edition, 1955, pp. 460-61.

⁴ *A.R.Ep.*, 1961-62, No. 429.

⁵ *SIL*, XVII, No. 207.

⁶ This means 'the grove or garden at Ambil'. Ambil, may then be identified with Kiḷ-Ambi, three and a half miles west of the modern Kāñchīpuram of which it might have formed a part in ancient times.

⁷ There was another Brāhmaṇa officer of this king hailing from the same place Narāḷkaṇ Kṛṣṇaṇ described as Rājēndrasōḷa-Brahmamārāyaṇ (lines 307-08).

⁸ Such instances are numerous in the case of the medieval Pāṇḍya inscriptions where thrones or royal seats were named after Maḷavaraiyaṇ, Muṇaiyadaraiyaṇ or Kālīṅgaraiyaṇ.

section the village Tribhuvanamahādēvich-chaturvēdimaṅgalam is stated to have been so named after the king's mother whose actual name appears to be Tambirāṇaḍigal as recorded in an inscription¹ from Tiruveṅkāḍu in Tanjavur District where she is also described as Vāṇavaṇmādēviyār and Tribhuvana-mahādēviyār.² The 51 villages that were grouped to form the new *agrahāra* and the 1080 chaturvēdi-bhaṭṭas who received shares of the lands included in them will be discussed in the sequel.

(ii) Procedure

In connection with the procedure observed in the case of this grant it may be noted that while the Sanskrit section confines itself as usual to only two officers respectively designated as *vijñapti* and *ājñapti*,³ the Tamil portion deals with the procedure (lines 304-380; lines 1006-1041) more elaborately giving full details about the hierarchy of officials right from the minister, in this case the *vijñapti* of the grant, to the local assembly of the division (*nāṭṭār*). The king issued the oral order on the **107th day** in the eighth year at the instance of Narākkaṇ Mārāyaṇ Jananāthan *alias* Rājendraśōḷa-Brahmādhirājaṇ. The expression *paradetti cheṇṇadu* (line 1034)⁴ at the end of the grant would seem to imply that this officer was the real founder of the *agrahāra* and that the king stepped in only to ratify the scheme and to grant the necessary exemption from the taxes. The order was first committed to writing by an officer who is designated as *ōlai eḷudum* (line 305) or *Tirumandiravōlai* (line 362). This order which is called *tīṭṭu* (line 312) was attested to by officers described as *ōlai-nāyakan* (line 306-07) or *Tirumandiravōlai-nāyakan*. This order contained in the *tīṭṭu* specifies the villages included in the new colony, the lands of these villages excluded for the purpose of this grant, the assessment of paddy made in respect of them and the total assessed amount of paddy and cash to be paid in progressive stages by the new tenants, after removing the rights of old tenants. This *tīṭṭu* was issued by a group of officers consisting of the sections designated respectively as *karumam-ārāyum* and as *naḍuvirukkum* to another group of officers who are also described as *karumam-ārāyum* with instructions to have the necessary entries made in the *vari* in accordance with the *tīṭṭu* (lines 312-13). This group instructed accordingly the next group of officials consisting of *puravuvuri-tiṇaikka/attuk-kaṇkāṇi*, *puravuvuri tiṇaikkalam*, *variṇṇottagam*, *variṇṇottagakkannakku*, *variṇṇiḷḍu* and *puṭṭōlai* who sat together (*irundu*) and made the entries on the **110th day** of the eighth year. Then the *tirumugam* was issued by the king deputing one *Kaṇkāṇi* officer who attends to the affairs of the district (*nāḍu vagai seṅkinṇa*), one officer of the *puravuvuri-tiṇaikkalam* and one *Bhaṭṭa* for the purpose of marking the area of the villages mentioned in the grant by

¹ *SI*, V, No. 982. See also *A.R.Ep.*, 1919, Nos. 442, 448 and 460 of 1910.

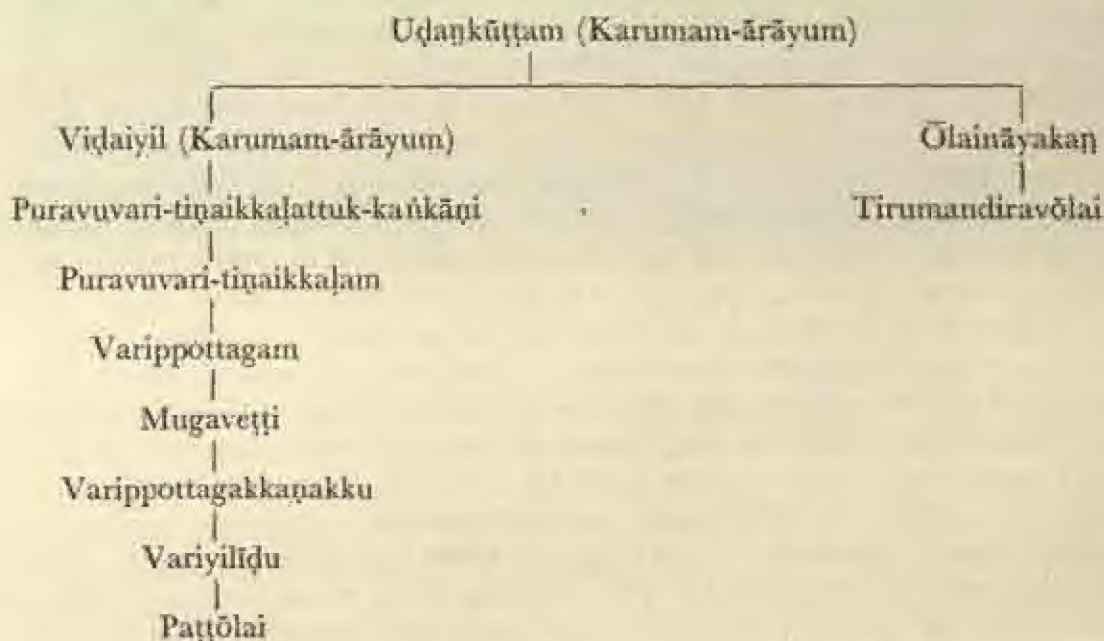
² An inscription from Tiruvāḍuturai in Tanjavur District (*A.R.Ep.*, 1925, No. 104) is stated to attribute the title Trailōkyamādēviyār to Rājendra's mother. A closer examination of the inscription reveals that the title belonged to Rājendra's queen and not to his mother.

³ See ante, p. 18.

⁴ *Ep.Ind.*, XXXVI, p. 145. Cf. Kasakkudi plates of Nandivarman, *SI*, II, p. 342; text lines, 105-07 and line 133.

circumambulating a female elephant and instructing the *nāṭṭār* to accompany the said persons and specify the area by marking the boundaries with stones and milk-bush. This *tirumugam* was written by *tirumandiravōlai* and attested to by the same officers mentioned above. It was received by the *nāṭṭār* respectfully and placing it on their heads they marked the boundaries as instructed. The *nāṭṭār* drew up and signed the document called *aravōlai* containing the details of the boundaries, the levies exempted and the rights and privileges granted. This *aravōlai*¹ (*araiyōlai*) was ordered to be entered in the *vari*, by Jananātha alias Rājēndraśōḷa-Brahmādhirāja. This *aravōlai* was accordingly entered into the register by the last mentioned group of officers as described above after passing through the intermediary groups on the **380th day** of the 8th year (line 1034) and was issued to the donees after it was attested to by the *Tirumandiravōlai* and *Ōlaināyakaṇ* officers. Thus in the course of this procedure three documents *tīṭṭu*,² *tirumugam* and *araiyōlai* are drafted and these make up the entire Tamil section of the charter.

A comparison of the procedures as laid down in lines 304-380 before the marking of the boundary and in lines 1006-1041 after the marking of the boundary brings out the hierarchy of officers as represented below :



The two batches of officers designated as *karumamārāyūm*³ in lines 313 and 320 are described in lines 1008 and 1013 as *Uḍaṅkūṭṭam naṅ-karumam-ārāyūm* and *Viḍaiyil naṅ-karu-*

¹ Tamil text, line 361. See p. 37 below for a discussion on this word.

² This *tīṭṭu* is called *kaṭṭu* in some other inscriptions : (1) from Kōnerirājapuram (*SH*, III, pp. 300 f.); (2) from Tirumukkūḍal (above, XXI, p. 233, text line 12).

³ The Tīruvalangadu plates also refer to two different groups though not by these names. *SH*, III, p. 403, line 37; line 44.

mam-ārāyum respectively. Lines 313 to 319 suggest that the former issued the *tīṭṭu* as drawn up by *Tirumandiravōlai* and as attested to by themselves, to the latter giving the necessary instructions. This indicates that the status of the former is higher than the latter, though both of them should be taken as executive officers of the state (*karumam-ārāyum*). Therefore, between the two, the former may be understood to be always on immediate attendance on the king as the term *uḍaṅkūṭṭam* may imply and were evidently functioning in an advisory capacity in matters of high policy while the latter were probably only charged with carrying out the orders as and when assigned. The importance of *uḍaṅkūṭṭam* can be very well realised from a later instance when Pallavarāyar, an officer under Rājarāja II had to carry the *uḍaṅkūṭṭam* with him to set Rājādhirāja II on the throne, even though Rājarāja II had appointed the latter heir-apparent during his lifetime.¹ Regarding the latter, the exact meaning of the term *Viḍaiyil* is not clear.² The Leiden plates of Rājarāja I³ generally support the hierarchy of these officers as understood by us. The Tirumukkūḍal stone inscription of Virarājendra⁴ also refers to the two groups of executive officers (*karumam-ārāyum*) with the same nomenclature. This hierarchy appears to have been evolved during this period from the one that was prevalent till the reign of Uttamaśōla when the order was *āṇatti*, *vāyakkēṭṭi*, *olaiy-eḷudum* and *olai-nāyakan*, before the issue of *kēṭṭi* (like our *tīṭṭu*).⁵ The word *tiṇaikkalam* is not used, though it could not have been a new word. There was no difference in the lower ranks.

Another group of officers designated as *naḍuvirukkum* (*madhyastha* ?) has not been shown in the order. They are ranked with the *uḍaṅkūṭṭam*. But their actual function is not clear. It may be noted, however, that early Chōla inscriptions were often attested to or were written by such officers under the orders of local village assemblies,⁶ and it is interesting to note that the persons designated as *naḍuvirukkum* in all these inscriptions were Bhaṭṭas or Brāhmaṇas irrespective of the nature of the grant. It is not unlikely that they formed the judiciary. The functions of the other officers down from *Viḍaiyil karumam ārāyum* officers have been discussed clearly elsewhere⁷ and are otherwise also well-known.

The names of these officers are tabulated in the list below followed by another giving the identification of places to which they belonged.

¹ *Ep. Ind.*, XXI, p. 184 f.

² Later inscriptions use the expression *Tanattār kaṇṇu viḍai* (*SH*, XVII, No. 729) apparently conveying the sense of 'issue'.

³ *Ep. Ind.*, XXII, pp. 213 f.; *SH*, III, p. 383 f.

⁴ *Ep. Ind.*, XXI, p. 220. Since this inscription did not involve any grant of land, there are no counterparts in it corresponding to the boundary (*aṇaiyōlai*) section of the present record.

⁵ *SH*, III, p. 300 f.

⁶ *The Coḷas*, 2nd edition, p. 468, where the term has been understood in the sense of a liaison officer appointed for the occasion. Rājendraśōla-Brahmādhirāja was one of the two *naḍuvirukkum* officers of the Tiruvalangadu plates (*SH*, op. cit., Plate x b, lines 7-8).

⁷ *The Coḷas*, pp. 469-70.

(iii) List of Officers—A.

(The places mentioned here are all identified in another list below)

Designation	Name of Person	Village	Sub-Division	Division	Text Lines	Other References
<i>Olai-ēṭṭam</i>	Araviyan Mudikondasōḷayan	Palaiyūr	Palaiyūr-nādu	Uṇṇukkaiṇṇuk-kōṭṭam in Jayanṇondasōḷamap-dalam	303-306	
<i>Olai-nāyṭṭam</i>	Narāḷkan Krishnan Irāman <i>alias</i> Rājēndra- sōḷa-Brahmarāyan	Kēraḷamaka- chaturvēdi- maṇḍalam	Vēṇ-nādu	Uyyakkondār-vaḷanādu	307-308	Cf. Leiden Plates, <i>Ep. Ind.</i> , XXII, p. 235, List A.
Do.	Araviyan Rājarājan <i>alias</i> Vikramachōḷach-Chōḷiyan- varaiyan	Chāttamaṇ- galam	Tiraimūr-nādu	Do.	308-309, 1044	Tiruvallangadu Plates <i>SH</i> , III, p. 383, Text line 32.
Do.	Irāyiravan Pallavaiyan Uttamasōḷap-Pallava- raiyan	Arāṇṇur	Pāmbonṇiku- gram	Nūtavinōda-vaḷanādu	309-311, 1038	Op. cit., List A; line 30.
Do.	Paralūr Ambalattādi <i>alias</i> Mudikondasōḷa- Viḷupparaiyan ¹	Uttamasōḷa- mallūr	Nemmalī-nādu	Arumōḷidēva-vaḷanādu	311-312, 1040	
<i>Uḷaṇṇāḷṭṭu</i> <i>karuman-āṇṇam</i>	Narāḷkan-Mārāyan Jananāṭṭu <i>alias</i> Rājēn- drachōḷa-Brahmadhirājan Uḷaiyadivākaran Tillaiy- āḷi <i>alias</i> Rājarāja- Muvēndavelan	Kēraḷamaka- chaturvēdi- maṇḍalam Kānchivāyil	Vēṇ-nādu	Uyyakkondār-vaḷanādu	313-314, 1007	<i>SH</i> , III, p. 389 Text line 43.
Do.	Rājādittan Kūttādi <i>alias</i> Parakēsari-Viḷupparaiyan	Ḥaiyānguḍi	Pēravūr-nādu	Uyyakkondār-vaḷanādu	314-316, 1009	Ibid., line 38.
Do.	Parakēsari-Viḷupparaiyan Paramēvarappa (bha)- ṭṭa-sarvakratayāḷi	Ḥaiyānguḍi	Ḥiga-nādu	Arumōḷidēva-vaḷanādu	316-317, 1011	
<i>Naduērukkam</i>	Paramēvarappa (bha)- ṭṭa-sarvakratayāḷi	Pullamanga- lam	Kiḷār-kōṭṭam	Nūtavinōda-vaḷanādu	317-318	<i>Ep. Ind.</i> , XXII, p. 235, List A.
Do.	Sadāsūvapa (bha)ṭṭa- sōmayāḷi	Tiṭṭaiṇṇuḍi	Uḷalūr-kōṭṭam		318-319	
<i>Viḷaiyil</i> <i>karuman-āṇṇam</i>	Tai (Dai)tan Sēndan Rājēndrasōḷa-anukkappa- Ḥavaraiyan	Vayalūr	Vēṇ-nādu	Uyyakkondār-vaḷanādu	320-231 1041	Ibid., <i>SH</i> , op. cit., line 45.

¹ This officer had perhaps served Rājarāja and had not yet changed his title.

<i>Kāramam-ārāyam</i> <i>Viśaiyil</i> <i>karumam-ārāyam</i>	chōlavēḷāy Vēḷāy Kūttan <i>alias</i> Iruṁadiśōḷa- Viḷupparaiyan	damaṅgalam Urīkuḍi	nāḍu Iṅga-nāḍu	Do.	1016	SH, op. cit., line 47
"	Turaiyan Nilaitāṅgi <i>alias</i> (Ja).....vēḷāy	Kaḷattūr	Peṇṇāgaḍak- kūṟṟam	...paḍi	1017	
"	Tēvan Chāttan	Paḷuvūr	"	Uṭṭuṅga-tuṅga- vaḷanāḍu	1018	
"	Tāḷi-Veṇkaḍan	Puliyaḷam	Puliyūr-nāḍu	Arumoḷiḍēva-vaḷanāḍu	1019	
"	...Nakkaṅ <i>alias</i> Kāja- kēvari-Muvēndavēḷāy	Vaṇjiyūr	"	"	1020	
<i>Vaiṭṭoppaḷak- kaṇakku</i> <i>Vaiyidāḍu</i> <i>Pattolai</i>	Kūttan Perṭāḍu	Muḷaiyūr	Tiruvindaḷūr- nāḍu	Rājendraśiṅga- vaḷanāḍu	1031	
"	Periyāy Kūttāḍi	Paṭṭikuḍi	...kūṟṟam	"	1032	
"	Nūṟṟeṁman Vāṇuḍēva	Vēḷḷār	"	"	1033	
"	Araiyan Arumoḷi <i>alias</i> Rājendraśiḷap-Palla (varaiyan)	Nāḍār	Tiraimūr- nāḍu	(Uyyakkonḍār- vaḷanāḍu)	1035	
"	.....Rajarāja- Brahmaṁahārājāy	Kēraḷantaka- chaturvēdi- maṅgalam	Vēṇ-nāḍu	Uyyakkonḍār-vaḷanāḍu	1037	

<i>Valanādu or Kōṭṭam</i>	<i>Nādu or Kōṭṭam</i>	<i>Village</i>	<i>Identification or location</i>	<i>Reference and Remarks</i>
Uṇṇikkāttuk-kōṭṭam	Pālaiyūr-nādu	Pālaiyūr	Pālūr, Chingleput Taluk, Chingleput District	S.I.I. XII, No. 133, A.R.Ep., 1933, No. 26.
Uyyakkonḍār-valanādu	Vēṇ-nādu	Kēṇṇāntakachaturvēdimaṅgalam	Ammaṅgudi, Kumbakonam Taluk, Tanjavur District	A.R.Ep., 1925-27, Nos. 233-37. Vēṇ-nādu comprised of Kōṇṇirājapuram in Mayavaram Taluk and Tiruvāṇṇimālai in Nannilam Taluk.
Do.	Pēraivūr-nādu	Vayalūr	Vayalūr, Nannilam Taluk	North-east of Tiruvāṇṇimālai.
Do.	Tiruvāṇṇimūr-nādu	Parakēsarinallūr	Kāñchivāy, Mayavaram Taluk	South bank of Viraḍōṭṭanādu. A.R.Ep., 1925, Nos. 264-71.
Do.	Ambac-nādu	Talaiyūr	Mayavaram Taluk	The Tiruvāṇṇimūr plates, in the midst of some confusion appears to give another name Tēvaṅgudi for this village. (See List A). Tiruvāṇṇimūr-nādu is around Tiruvāṇṇimūr i.e., Tēvalandūr and known as Kāṇṇiyūr. A.R.Ep., 1925 Nos. 73, 80 and 98.
Do.	Tiruvāṇṇimūr-nādu	Naḍār	Talaiyūr, Nannilam Taluk	Antar is Ambal in Nannilam Taluk.
Do.	Do.	Chāttamaṅgalam	..	Tiruvāṇṇimūr-nādu comprised of Anakkudi, Tiruvāṇṇimūr in Kumbakonam Taluk and Karuppur in Mayavaram Taluk. South bank of river Kāvēri.
Chirūṅgāttuk-kōṭṭam	Māṅapūr-nādu	Perumbēdu	Chāttanūr (?) Kumbakonam Taluk	A.R.Ep., 1909, Nos. 306 and 311; 1933, No. 44.
Nittavinnēda-valanādu	Pāmbuṇikkūr-ṅṅam	Araiyūr	Perumbēdu, Chingleput Taluk	Pāmbuṇikkūrṅam lay to the east of Vēṇṇik-kōṭṭam (see map). Pāmbu (Pāmbuṇi) in Mannargudi Taluk gave the name to this sub-division. Kichiyūr was in this sub-division.
Do.	Kiṇṇār-kōṭṭam	Pullamaṅgalam	Mannargudi Taluk, Tanjavur District	A.R.Ep., 1921, Nos. 546-59.
Do.	Do.	Pūṇṇiyūr	Pullamaṅgal near Paṇṇipattikōyil, Papanasam Taluk	Kiṇṇār-kōṭṭam extended from Tiruchaturai in Tanjavur Taluk to Milatiṇ in Papanasam Taluk.

Do.	..	Narikkudi	..		Narikkudi is stated to be in Panaiyur-nādu in a much later inscription <i>A.R.Ep.</i> , 1922, No. 79. There is a village of the same name within about three miles north of the area under grant.
Arumōḷidēva-vaḷanādu	Nemmalī-nādu	Uṭamaśōḷa-nallūr	Mannargudi Taluk		Neṇṇudi (Nemmalī), east of Kōṇaiyāru in Mannargudi Taluk lent its name to this sub-division. Kōṇṇār and Tiruvarambāvaram were in this sub-division.
Do.	Iṅga(n)-nādu	Urikudi	Orukudi, Nannilam Taluk		Iṅgaṇ may be the same as Eṅkaṇ in Nannilam Taluk.
Do.	Do.	Ḥayāṅgudi	..		Periṇār was a village in Idaiyaḷa-nādu. <i>A.R.Ep.</i> , 1928, No. 83; <i>S.I.I.</i> XVII, No. 509.
Do.	Idaiyaḷa-nādu	Chirīṇār	Talaiṇāyar, Tirutturaippundi Taluk		Both Chirīṇār and Periṇār may be identified with Talaiṇāyar in Tirutturaippundi Taluk. This is perhaps the same as Mērpūdamaṇ-galam. <i>A.R.Ep.</i> , 1911, No. 143.
Do.	Do.	...damaṅgalam	..		This sub-division lay on the borders of Mannargudi, Nagapattanam and Tirutturaippundi Taluk. Tirumelikkāval, Tirukkeḷikkādu (Tēgukkādu) and Puṣalāṇ-gudi were in this sub-division.
Do.	Āṇṇalak-kōṭṭam	Ḥuppaiyūr	Puliyaḷam, Nagapattanam Taluk		This sub-division lay south of Tiruvātur in the western parts of the Nagapattanam Taluk.
Do.	Puliyūr-nādu	Puliyaḷam	..		
Do.	Do.	Vāṇṇiyūr	Vāṇṇiyūr, Nagapattanam Taluk		
Do.	..	Chelkār	..		
Do.	..	Vaiṇṇār	..		
Kṣatṛiyyaḷkṣhāmaṇi-vaḷanādu	Panaiyur-nādu	Viṣālūr	Viṣālūr, Nannilam Taluk		This sub-division extended from Śrīvāṇ-jiyaṇ to the east up to Viṣālūr.
Do.	Do.	Iravāṇchēri	Iravāṇchēri, Nannilam Taluk		
Do.	Alaṇādu	Aḷiṇṇi-maṅgalam	Nagapattanam Taluk		Alaṇādu included Kḷḷaiyūr in Nagapattanam Taluk. <i>A.R.Ep.</i> , 1947, Nos. 81-99.
Do.	Puṭṭiṇak-kōṭṭam	Uṇarkkudi	..		This village must be located on the borders of Āṇṇamaṅgalam. A number of villages including this are mentioned in the Larger Leiden Plates, <i>Ep.</i> , <i>Ind.</i> , XXII, p. 237, last B.

INTRODUCTION

Do.	Vēla-nāḍu	Rajēndra-śūlāch- chaturvēdimañ- galam	Nannilam Taluk	This was different from Ayyampēttai which may also be identified with a village of the same name, <i>A.R.Esp.</i> , 1928, Nos. 112-30. Ayyampēttai is in Papanasam Taluk, Tirunallūr was in this sub-division, above, XXII, p. 236.
	Ugaḷōrk-kūṟṟam	Tittaiṇḍi	Tittaiṇḍi, Vēddhachalam Taluk, South Arcot District.	This village on the north bank of Veḷḷar was attached to Mērkā-nāḍu in later periods (<i>SH</i> , VIII, Nos. 273-300). Aḍuturai in Perambalur Taluk in Tiruchchirappalli District on the southern bank of Veḷḷar was in this subdivision.
Rajēndrasīṅga-valu- nāḍu	Tiruvindalūr- nāḍu	Mūḷaiyūr	Mūḷaiyūr, Mayavaram Taluk	
Do.	.....kūṟṟam	Paṭṭikuḍi		
.....ṇāḍi	Peṇṇāgaḍak- kūṟṟam	Kaḷattur	Kaḷattūr, Tirukkoyilur Taluk, South Arcot District.	The name of the division was perhaps Irūṅgōḷappāḍi.

The identity of some of the officers may be discussed here. Two of them hail from the same place Kēraḷāntaka-chaturvēdimāṅalam in Veṅṇāḍu in Uyyakkōṇḍār-vaḷanāḍu. One of them Narāḷkaṇ Kṛiṣṇaṇ Irāmaṇ *alias* Rājēndrasōḷa-Brahmaṁārājan¹ was holding the office of *Ōḷai-nāyakaṁ*, while the other Narāḷkaṇ Mārāyaṇ Jananāthaṇ *alias* Rājēndrasōḷa-Brahmādhiraṇ² is designated as *karamam-ārāyum*, i.e., probably the executive officer attending to state affairs. It may be noted that it was at the instance of the latter that this grant was made. Another officer of this family Narāḷkaṇ Irāmaṇ Arumōḷi *alias* Uttamaśōḷa-Brahmārāyar described as a *daṇḍanāyaka* is mentioned in an inscription³ of Rājarāja I and also in another inscription of Rājēndra I. Narāḷkaṇ occurring as part of the names of these brāhmaṇa officers evidently stands for the name of their family. An inscription⁴ from Tīrumaḷavāḍi records gifts made by Śrīkṛiṣṇaṇ Kauśalai, wife (*dēviyār*) of Kṛiṣṇaṇ Irāmaṇ who caused a *prākāra* to be built around the big temple at Taṇjāvūr and set up also several richly embellished images and who is described in the inscriptions from Taṇjāvūr⁵ as belonging to *perundaram* (senior nobility) of Rājarāja, as a *śēnāpālī* and as Mummuḍiśōḷa-Brahmārāya. The title Rājēndrasōḷa-Brahmārāya of this person occurring in this inscription indicates that he continued to serve also Rājēndra as *ōḷai-nāyakaṇ*. This change of the title in respect of this person and also of another officer is noticed in the Larger Leiden plates of Rājarāja I which was actually issued by his son Rājēndra.⁶ The other officer who had also changed his title was Irāyiraṇ Pallavayaṇ *alias* Uttama-chōḷap-pallavaraiyaṇ. He had the title Mummuḍiśōḷa-Pōṣaṇ under Rājarāja I.⁷ This officer is stated to have set up an image of Chaṇḍēśvara-dēva in the Rājarājēśvaram at Taṇjāvūr and is also described as *perundaram*.⁸ The next important officer is Araiyaṇ Rājarājan *alias* Vikramachōḷachi-chōḷiyavaraiyaṇ. While we do not know more about the activities of other officers, we happen to know more about this Chōḷiyavaraiyaṇ. He is no doubt identical with the general of the same name who is endowed with several distinguishing epithets such as Nāṁmaḍi-Bhīma, Sāmantābharaṇa, Edirttavar-kāḷaṇ etc., on account of his having led the campaign against the Western Chāḷukya along the east coast and as far upto Kāliṅga and Oḍḍa countries.⁹ Uḍaiyadivākarāṇ Tillaivāḷi *alias* Rājarāja-mūvēndavēḷāṇ,¹⁰ another officer described as *karamam-ārāyum* is referred to as *adhikārigal* in an inscription from Taṇjāvūr and is stated to have set up an image of Kirātārjuniya-dēvar in Rājarājēśvaram. It will be seen from list A that four of these officers served Rājarāja and continued under Rājēndra and that the titles in respect of three of them changed accordingly.

¹ The difference in these two titles is indicative of the status enjoyed by the concerned persons.

² *SH*, V, Nos. 651 and 637.

³ *Ibid.*, No. 636.

⁴ *Ibid.*, II, Nos. 31, 33, 39 and 45.

⁵ *SH*, II, p. 139 and n; *Ep. Ind.*, XXII, p. 234.

⁶ *A.R.Ep.*, 1917, Nos. 23, 24, 30, 31 and 751.

⁷ *SH*, II, p. 97.

⁸ *A.R.Ep.*, 1917, Nos. 23, 24, 30, 31 and 751.

⁹ *SH*, II, p. 91 line 2 and p. 93, line 4.

(iv) Nature of the grant

The nature of the grant and the fiscal aspect of the same may be discussed. The villages that were proposed to be included in the *brahmadēya* were first removed from *veḷḷāṇ-vagai* and the rights of the existing tenants (*kuḍi*) who held the land as proprietors (*kāṇy-uḍaiyār*) were therefore cancelled (lines 27-30). The *brahmadēya* that was constituted thus was required to pay permanently the agricultural rent fixed and laid down in this record. The rent thus fixed was required to be paid progressively at one fourth for the 8th year, one-half for the 8th+1st i.e. 9th year, three-fourths for the 8th+1st+1st year i.e. 10th year and in full for the 8th+1st+1st+1st year i.e. 11th year.¹ It is evident that the rates were increased only progressively in order to reduce the difficulties that might result out of the change of proprietorship and it was perhaps expected that by the beginning of the eleventh year the brāhmaṇas who were now the new proprietors would have settled on their new possessions. Thus the *brahmadēya* was not an *iraiyili brahmadēya*. It is stated that those Brāhmaṇas who were already tenants of the localities specified in the record (lines 282-301) before the formation of this big new *agrahāra* were required to continue to pay the rent on their lands, since their tenancy was not cancelled. The reference to the previous tenants and the description of the land indicate that the lands were not lying uncultivated and that on the other hand they were put to fairly good use so as to fetch the assessed paddy in question. It is not known whether the cancellation of the proprietary rights of the old tenants involved any payment of compensation or whether those rights were purchased outright from the old tenants by the officer at whose instance the *brahmadēya* was formed. It is just possible that only the proprietary rights of the existing non-brāhmaṇa tenants were bought off and transferred to the brāhmaṇas. It is apparent that the assessment on these lands must have been at a rate lower than that obtained for the lands under *veḷḷāṇ-vagai* and in addition, the donees were also allowed to enjoy the lands under certain conditions (*vyavasthai* line 926). They were also exempted (*parihāram* line 937) from several dues payable to the state.

Lines 27-30 of the Tamil text state that having cancelled the proprietorship of the existing tenants, these villages enumerated (in the previous lines) were removed from *veḷḷāṇ-vagai* and transferred to the class of *brahmadēyas* which were exempted from the payment of the *marjyādi irai* which such villages usually pay. The exemption from tax (*marjyādi irai*) referred to here does not relate to the agricultural rent (*niṇṇirai* or *kāṇikkaḷan*) for, in lines 280-83 it is stated that the agricultural rent shall be paid in progressively increased rates from the eighth year upto the eleventh year and in full thereafter as permanent rent (*niṇṇirai*). Therefore, the *marjyādi irai*² referred to in line 30, from which the

¹ The expression *edūmāṇḍu* is used to denote these years. It is significant that though this expression is not used generally in reckoning the regnal year of the Choḷa kings while giving the dates of inscriptions, it has been used here in reckoning the period covered by the stipulated rates of tax to be paid.

² *Marjyādi* which may be taken to be a corruption of *marjādā* means rule or custom. The word appears also in another corrupted form of *marjādi* (perhaps through *marjādā*). Cf. *SII*, XIII, Nos. 208, 215 and 344. As a result of further corruption the form *mahidāri* appears in late inscriptions (*ibid.*, I, No. 65, Text lines 7 and 8) though it is not widely used.

exemption is granted evidently refers to (*parihāram*) exemption from the other dues in kind and cash detailed in lines 937-40. The total extent of land available for grant was about 2516 *vēli* and odd. This was required to fetch as rent 51050 *kalam* and odd of paddy and as *mīṇ-pāṭṭam* of 32-1/2 *kāṣu* and 65 *akkam*. This works out to slightly more than 20 *kalam* of paddy per *vēli* on an average. A reference to the Table A reveals that the rate of rent varies from one village to another ranging from 1-1/5 *kalam* (No. 1) to 60 *kalam* (No. 35) per *vēli*. There is no doubt that this rate is related to the factors such as the soil, the irrigation facilities etc. It is difficult to judge these rates of assessment in the absence of the details such as the gross produce, cost of production, cultivator's share etc. One of Rājārāja's inscriptions¹ in Tanjāvūr indicates that the rate of assessment was roughly 100 *kalam* per *vēli*. Given the same conditions of cultivation,² a comparison of these two rates will point to a very low rate of assessment. It is not known whether this is the special rate obtained for *brahmadēyas*.³

(v) Comparison with other charters

This charter is unique among the Chōla copper-plate grants since this is the *only* copper-plate grant which records the creation of a *brahmadēya* benefitting 1080 brāhmaṇas, which was however not exempted from agricultural rent. It is but natural that it could not be otherwise; for a complete exemption from payment of rent in this case unlike in the cases that follow, would have meant a considerable loss of revenue for the state. The earliest Chōla copper-plate⁴, the Anbil plates dated in the 4th year of Rājakesari Sundarachōla (Parāntaka II) records the grant of land in Naṇmulāṅkuṭi in Tiruvalundūr-nāḍu as *īkabhōga-brahmadēya* to Nārāyaṇa-Aniruddha-Brahmādhirājar of Anbil on almost the same conditions and with similar exemptions. The expression *īkabhōga* clearly indicates that the grant was made over to the exclusive enjoyment of the whole by the donees. It is clear that the agricultural rent was not required to be paid as the inscription does not make any reference to it at all and the term *sarva-parihāram* (line 181) supports this inference. The next Chōla copper-plate charter arranged chronologically is the Paḷḷaṅkōyil grant⁵ which, though fragmentary, records sufficiently clearly the gift of lands in Umbaḷa-nāḍu and in Daṇamalippūṇḍi in Puṇāṅkarambai-nāḍu as *paḷḷichchanda-iraiyili* to Sundaraśōlap-perumpallī without removing the tenant proprietor (*kuṭi-nāṅā*) Śelēṭṭi-Kuṭiyaṇ who was himself, the founder of the Jain institution and who was cultivating the lands in Umbaḷa-nāḍu. It is stated that in the case of the lands in Puṇāṅkarambai-nāḍu the tenants were removed

¹ Ibid., II, No. 4; see also *Economic Conditions in Southern India* p. 676-78, where different rates are tabulated.

² If the modern maps are reliable for our purpose, the profuse net work of irrigation channels, the usual feature of the delta area, is conspicuous by its absence in the area of grant.

³ Contra, Paṇḍarāṇār op. cit. p. 74-75; *History of the Later Chōlas*, Part I, p. 194. His statement that the brāhmaṇas received the paddy is not correct. Text lines, 275-283 are clear on this point.

⁴ *Ep. Ind.*, XV, pp. 44 ff. (barring the recently discovered Vejaucherl grant of Parāntaka I.)

⁵ *Trans. Arch. Soc.*, 1958-59, pp. 84 ff.

and the lands were exempted from rent (*iraiyili*).¹ Due to the fragmentary nature of the grant we are not in a position to know the conditions and exemption under which they were given. The Madras Museum plates² of Uttamachōla do not belong to this category because it lays down only the details of assignment (*niṣandam*) of the incomes previously donated to a particular temple. The Larger Leiden plates³ of Rājārāja I issued by Rājēndra I record the grant of the income, i.e. the agricultural rent due to the state from the lands accruing as *kāṇikkadaṇ* as *paḷḷichchanda-iraiyili* to the Chūlāmaṇivarmavihāra, a Buddhist institution at Nāgapattiṇam, under the same conditions and along with the same exemptions. The Tiruvalāṅgaḍu plates⁴ of Rājēndra dated in the 6th year of his reign record a similar assignment of the dues from the lands in Paḷaiyaṇūr collected as *nīrirai* to the temple. The lands are stated to have formed part of the brahmadēya village called Śiṅgaḷāntaka-chaturvēdimaṅgalam in Perumūr and now separated from it. The revenues were assigned to the temple of Tiruvālaṅgaḍu-udaiyār at Paḷaiyaṇūr. The present charter comes next. The later records i.e. Charalā plates⁵ of Vīra-Rājēndra and the Smaller Leiden Plates⁶ of Kulōttuṅga I record respectively the grant of villages to three Brāhmaṇas and to a Buddhist institution respectively. The former does not contain the usual formula adopted in the case of grants to Brāhmaṇas. Thus it will be seen that the present charter is the only Chōla copper-plate grant⁷ dealing elaborately with the formation of a brahmadēya which was not free from agricultural rent (*irai*).

Among the stone inscriptions comparable with the present charter in so far as their procedure and form are concerned, the Kōṇērīrājavapuram inscription of Uttama-chōla⁸ provides an instance of *dēvadāṇa-iraiyili*. Another⁹ from Gaṅgaikondāśōlapuram dated in the reign of Vīrarājēndra also contains a similar instance. A third from Tirumukkūḍal,¹⁰ of the same king also is one such record.

The form of the draft and its details are discussed here.

(vi) Outline of draft of the Tamil Text

The Tamil portion of the charter is a long document containing 1043 lines. For ready

¹ *SII*, III, p. 264 f.

² *Ep. Ind.*, XXII, p. 213 f.

³ *SII*, III, p. 383 f.

⁴ *Ep. Ind.*, XXV, p. 241 f.

⁵ *Ibid.*, XXII, p. 264 f. There are seven more Chōla copper-plate grants published in *SII*, III, p. 465 f. which are a class by themselves without having the Sanskrit preamble or the *araiyōlai* in Tamil as obtained in the copper-plate charters listed here.

⁶ The only other grant (of the Pāṇḍyas) which can vie with this in two respects only, i.e. (1) number of donces (1080) and (2) number of villages (140) is the Tiruppuvanam plates (c. 1214 A.D.) of Jayavarman Kulasekhara I. The number 1080 of the Brāhmaṇa donces is noteworthy. In other respects, i.e. the details, name, etc. and therefore its size, it does not bear any comparison with the present charter. (See, *Ep. Ind.*, XXV, pp. 64 ff.).

⁷ *SII*, III, p. 300 f.

⁸ *Ibid.*, IV, No. 529.

⁹ *Ep. Ind.*, XXI, p. 220 f.

reference a précis of the entire matter without the details is given below with a view to bring its form in perspective. The numbers in brackets indicate the lines in the text.

- 1 Kōnēriṇmaikoṇḍāṇ (2) nāṭṭārkkum (2) brahmedēyakkilavarkkum (2) ūrkaḷilārkkum (3) nagaraṅgaḷilārkkum (4)
- 2 namakku yāṇḍu eṭṭāvadu nāl nu rēlināl nam (4) vīṭṭin uḷḷāl (5) unṇāvirundu (6)
- 3 āṭṭāṇḍutōrum niṇṇīraiya= (300) iruppadāga ivvūrgal (301)¹ mudal tavirndu (302) ōrūrāga ippaḍi variyilittuk-kolḡavenṇu cholla (305) pukka tiṭṭiṇ paḍiyē (313) nāl uūrrorupadināl variyilittuk-kuḍutta taṅgaḷ nāṭṭu (317) ivvūrgal piḍiṣūḷndu piḍāgaḷ naḍappippadāga pōṭṭandōm [*] tāṅgaḷum (360) aravōlai cheydu pōṭṭaga [*] ennum tūravāymoḷiyāl (362) nāṭṭōmukkut-tūrumugam vara (379) kaṇḍu . . vāṅgit-talaimēḷ vaittu . . . aravōlai cheyda Tribhuvanamahādēvich-chaturvē-dimaṅgalattukku
- 4 kilpārkellai (382) tenpārkellai (568) mēlpārkellai (722) vaḍapārkellai (754) ivviṣaitta perunāṅgellai uḷḷum agappatṭa nilamum (847) innum ivvūr nilamēyāy nilamum āga ivviṣaitta perunāṅgellaḷiyuḷḷum agappatṭa inniḷaṅgaḷil (895) nilamum nīkki niṇṇa (920) unṇilam oḷivīṇṇi (925) ippaḍi perradaṇḍu perra vyavasthai [*] (926) ippaḍi perradaṇḍu perra pariḥāramum (937) vyavasthaiyum pariḥāramum perra (942) brahmadēyamāga (944) aravōlai cheydu kuḍuttōm nāṭṭōm (945) ivai eḷutteṇṇum pugunda aravōlaippaḍiyē variyilittuk-kolḡa eṇṇu (1006) cholla (1008) choṇṇapaḍiyē nāl muṇṇūrreṇṇadināl variyilittukkuḍuttu paradetti cheṇṇadu (1034) ivai okkum (1041)

(vii) Parties addressed

This Tamil portion may be divided into several convenient sections : Section 1, the parties addressed (lines 1-4), 2, the occasion (4-6), 3, the proposal giving the names of the villages included in the *brahmadēya* and the terms (6-30), 4, details about lands in all the units forming the new Chaturvēdimaṅgalam including the assessment (30-280), 5, details about the manner of payment (280-83), 6, details about the existing *Brahmadēya* lands and their absorption into the new *agrahāra* (283-304), 7, the procedure from the issue of the original oral order to the issue of *tūrumugam* (304-369), 8, the *aravōlai* issued by the *nāṭṭār* containing the boundaries and the terms (370-946), 9, the signatures of the persons who were present when the boundaries were marked (946-1006), 10, the signatures of the officers of the revenue department. Of these, sections 2, 3, 5 and 7 have already been discussed. The other sections are dealt with, below in their order.

This section begins with the word *Kōnēriṇmaikoṇḍāṇ* (*kō nēr iṇmai koṇḍāṇ*) 'one who has no equal'. This occurs as 'kō nō iṇmai koṇḍāṇ' in an early Pāṇḍya record from Śālai-grāmam² and as 'kō nōṇ iṇmai koṇḍāṇ' in a record of Uttamachōḷa.³ Later inscriptions give the form obtained in the present record. The other which occurs rarely meaning 'one who had no ill health' is considered to be an equivalent of *kuṣālī* of Sanskrit inscriptions.

¹ The subject matter of lines preceding this is represented in Table A.

² *Ep. Ind.*, XXVIII, p. 90.

³ *SII*, III, p. 288 f.

However the context of their occurrence in Tamil records does not seem to support this. The Pāṇḍya inscription cited above may be split up into two sections, the first containing the proposal and the second commencing with this word conveying the order to the concerned parties. Later inscriptions support this reconstruction.¹

The document in Tamil called *iṭṭu* (line 312) is addressed to four groups such as *Nāṭṭār*, *Brahmadēyakkiṭṭavar*, the *Ūrgaṭṭilār*, and the *Nagaratṭaṭṭilār*. Each one of these four groups is evidently exclusive of the other three. *Nāṭṭār* is the name of the assembly representing the *nāṭṭu* excluding the others. *Brahmadēyak-kiṭṭavar* refers to the Brāhmaṇas who hold title to the lands involved in the transactions. *Ūrgaṭṭilār* consists of the following classified entities: *devadāgam*, *paṭṭichohandam*, *kaṇimurruṭṭu*, *veṭṭappēru*, *paṭṭavaruchchālābhōgam*. These terms refer to the lands endowed on different classes to institutions such as temples of the gods of the Vēdic faith, the monasteries or temples of the non-Vēdic faiths such as Buddhism and Jainism, the learned of the country, the plantations and forests, and the free feeding houses respectively. It is significant that these were managed by the *Ūrgaṭṭilār*. *Kaṇi-murruṭṭu* was perhaps a perpetual complete endowment made for *kaṇi* i.e., learned men.² It may be noted that inscriptions in the Tamil country rarely refer to the educators of the people in those days and to the provision made for their maintenance. Therefore it is quite likely that this *kaṇi-murruṭṭu* may stand for such endowments administered by the *Ūrār* for the benefit of the learned people undertaking to educate the members of the communities other than the Brāhmaṇas who had their own organisation of the *Ghaṭṭikas* or *vidyāsthānas*.³ *Murruṭṭu* means complete enjoyment, perhaps equivalent to *ika-bhōga*. The term *veṭṭappēru* seems to stand for plantations and forests. Line 7 of the Tamil text in the present charter reads: *Tribhuvana-mahādēvipperēriyum ivēri araiyargaḷ kamugu kolli veṭṭappērum*, while listing the lands included in the newly established colony. This phrase makes it certain that *veṭṭappēru* included under *ūrga ilār* discussed above has something to do with arecanuts (*kamugu*) and firewood (*kolli*) etc. thus indicating that plantations and forests were connoted by this word. Whatever was felled (*veṭṭa*) for the purpose of being utilised and whatever was replanted were brought under this class of land.⁴

¹ Cf. *A.R. Ep.*, 1936-37, Nos. 40, 41, 39, 37 and 38. In most cases the identity of Kōṇēriṇmaikondāy is made difficult because the continuity of the transaction is lost. On the other hand copper-plates, as the present one, embody the whole in one place.

² *Kaṇi* according to the various dictionaries, may mean learned men, astrologer, dancing, time-keeping, accounting etc. If this stands for astrologers, as it is usually interpreted, it is difficult to account why the science of astrology or astronomy, though part of Vedic studies, should be given a separate treatment. Brāhmaṇas well versed in Vedic studies were cared for through the establishment of *chaturvēdimaṅgalam*. (See *A.R. Ep.*, 1909, No. 30 ; 1932-33, No. 51.)

³ *Contra*; *Trans. Arch. Soc. of S.I.* 1958-59, p. 87 and p. 91.

⁴ The readings *veṭṭappēru* Service inams (*SIL*, III, p. 389); *Tamilppolil*, tūṇar 53, p. 291, note 5; and *veṭṭappēru* and the consequent interpretations offered do not appear to be correct. *Vēṭṭappēru* has been interpreted as tax-free gift village in connection with Vedic sacrifices. *Trans. Arch. Soc. of S.I.*, 1958-59, pp. 91-92. This meaning cannot be correct since, as indicated above, the groups addressed in the charter were each exclusive of the others and there is no reason why endowments for sacrifices should be treated separately, *veṭṭa* i.e. performing sacrifices being one of the six functions of the Brāhmaṇas for whose living *brahmadēyas* were created.

Paḷa-vaṛach-chālā-bhōgam stands for lands given for maintaining the old charity (feeding) houses. In the same village it is possible that there were some lands given as *brahmadēya*, some others as *dēvadāna*, etc. and therefore the document was addressed to *ūṛgaḷilār* under whose administrative control the lands other than the *brahmadēya* lands, that are involved in the transaction were placed. In the enumeration of the lands or the villages in which the lands are included, this charter denotes also the lands that fall under the first four classes viz., *dēvadānam* (Tamil text, line 24), *paḷlichchandam* (line 26), *kaṇimurūṭṭu* (line 25) and *vettappēru* (lines 7, 31). The next group *Nagaraṅgaḷilār* represents the administrative bodies concerning the *naḡaram*.

(viii) Details of lands

A preliminary list of the villages is given followed by a statement of the proposal to form the new *brahmadēya* and details are given next in the following order:¹ the unit, the total extent of land, description of land to be excluded, extent of the same land, total extent of land included, and the assessment in kind and cash. This information is tabulated for the purpose of reference. Table A shows 54 units while the Sanskrit section of the charter (verse No. 69) states that the king granted 51 villages. The 54 units contain really only 51 villages while the three extra units are not villages. They are 1) No. 1—Tribhuvana-mahādēvip-pērēri and perquisites, 2) No. 2—Lands leased to three individuals and 3) No. 50—Kaṇimurūṭṭu-iraṅgal of Venṇi. The last mentioned is a particular class of land which was only part of the town Venṇi. The identification of these places is discussed separately in the sequel.

It will be seen from Table A and from the summary in lines 264-273 that the lands excluded (col. 4) are the sites where people reside (*nattam*), common tanks and ponds, the sites where temples of Mādēvar, Viṣṇukkaḷ, Gaṇapati, Aiyaṇ, and Piḍāri are situated, gardens, courtyards and tanks or ponds attached to them, the quarters of the *paraṇiyars* (*paraichchēri*), of the washermen (*vaṇṇārachchēri*),² of the artisans (*kaṇmāṇachchēri*), channels and cremation grounds. It is found that the residential site is not indicated under column 4 for units nos. 2-43 except for No. 31. The residential sites for the units Nos. 2-43 appear to have been included under the first unit³ since these 43 units fall under the division of Virāṣōḷa-vaḷanāḍu in Nittavinōḍa-vaḷanāḍu. From unit No. 44 which up to the end fall under Venṇi-kūṛṇam, this detail is given in the corresponding column. The temples (*Śrīkōyil*)⁴ referred to above are mentioned along with their enclosed courtyards (*tirumurram*), tanks and lands.

¹ In accordance with the size of the new *agrahāra*, the passages in this section constitute the biggest, though similar passages are not unknown. See *S.L.I.*, II, No. 5; IV, No. 529. The latter from Gaṅgaikonda-śōḷapuram, is very much damaged and incomplete and appears to contain a considerable number of such villages enumerated in the same manner as in the present charter.

² This is not included in the summary (lines 264-73), evidently because only a mound (*nīḍal*) remained of this *chēri* (see lines 221-22).

³ *nāṭṭār kuḍiṇ-irukkai nattam nilan* (lines 40-41).

⁴ Venkayya's observation that 'the shrines of the village deities (*tirumurram*) are distinguished from

While it is well-known that the deities or the temples ordinarily bear names, only two names, one of a Śiva temple Tiruvīraiyaṅkuḍi-mādēvar inside the Tribhuvanamādēvip-
pērēri (lines 36-37) and another of a Viṣṇu temple Śrī-Vaikundam¹ (Śrī Vaikuṇṭham)
(line 151), in Puḷigaikkūḍi are met with. The name of a Piḍāri deity Kavirinaṅgai is given
in lines 639 and 912 in the section dealing with the boundaries.² The name Kavirinaṅgai
appears to indicate that this has some connection with the river Kāvēri or Kāviri both the
forms being used in literature. It may be noted that there is a territorial division known as
Kavira-nāḍu covering portions of Tiruchchirappalli and Alangudi Taluks of Tiruchchira-
ppalli District.

The assessment in cash is uniformly charged against *miṅ-pāṭṭam* i.e., levy collected on
the lease of the rights of fishing in the tanks, ponds and channels of the villages.
This assessment is reckoned in terms of *kāṣu* which is known to be equivalent to 12 *akkam*
according to a contemporary inscription from Tañjāvūr³. It is however not quite clear why
the total given in this record (col. 7) as 31 $\frac{1}{2}$ *kāṣu* and 65 *akkam* is not enumerated as 36
kāṣu and 11 *akkam*. Another Chōḷa inscription⁴ from Gaṅgaikoṇḍāṇ in Tirunelveli
District dated about 20 years earlier than the present record equates one *kāṣu* with
8 *akkam*.

Columns 3, 5 and 6 of Table A give the extent of land as surveyed, the extent of lands
excluded and the extent of land considered for grant and assessment respectively for each
unit. It will be seen that the measurement is given in terms of *vēli*, *mā*, *kāṇi* and *mundi-
rigai* carried down to the still lower denominations of measurement. One *vēli* is equal to
to 20 *mā*, one *mā* to 4 *kāṇis* and one *kāṇi* to 4 *mundirigais*. For the purpose of measuring
fractions of a *mundirigai* the *mundirigai* is reckoned as one *vēli*, i.e., 20 *mā* and the extent is
expressed in terms of its proportion to the converted *vēli* which is indicated by the word
kīl. One *mundirigai* is equal to $\frac{1}{320}$ of a *vēli* and one *kīl* *mundirigai* will be $\frac{1}{320} \times \frac{1}{320}$.
Thus the reckoning is extended to as many degrees as the extent of land in question becomes
smaller and smaller. The smallest extent given in the present record is three *kāṇi*,⁵ of *kīl*
upto two degrees. This expressed in fractions, will be $\frac{1}{320} \times \frac{1}{320} \times \frac{3}{80} = \frac{3}{8192000}$. The
smallest extent of land ever reckoned in Chōḷa inscriptions is mentioned in an inscription⁶
of Rājarāja I from Tañjāvūr. It is expressed as four *mā* of *kīl* upto four degrees of secondary

orthodox Brahmanical temples to which the term *śrīkōyil* is applied (*SH.*, II, p. (41)¹ is incorrect,
contra his own translation as 'sacred courts' (*ibid.*, p. 53); Piḍāriyār Śrīkōyil (*ibid.*, p. 56, lines 1 and 3).
Tirumuzgam may also stand for a *maṇḍapa* where assemblies used to be held (*A.R.Ep.*, 1938-39,
No. 204).

¹ The same name, perhaps of another deity occurs in line 286.

² One inscription from Tañjāvūr (*SH.*, II, p. 57) gives interesting names of Piḍāri deities in
Tuṅgaiyūr such as Punnaittuṅgai-naṅgai, Poduvagaiūruḍaiyā, Kāḍukā, Kāḷapidiyār, Kuduraivaṭṭam-
uḍaiyā etc. Similarly an inscription from Tiruvānaikkāval refers to Aiyyanār Kuṅṅavaḷaṇāḍar (*ibid.*,
VIII, No. 340, line 6).

³ *ibid.*, II, p. 71, line 6 and p. 76.

⁴ *ibid.*, V, 724.

⁵ Tamil text, lines 214 and 218.

⁶ *SH.*, II, No. 5.

fractions¹ and its equivalent in fraction is $\frac{1}{52,428,800,000}$. This bears eloquent testimony to the very careful survey effected for the first time by Rājārāja I and this gave him the epithet *ulaga anda* (who measured the world) as surmised by Venkayya.² Coming to the present charter it will not be out of place to illustrate the calculations of the details given for each of the 51 units included in the newly formed *agrahāra*, by taking up one of them (No. 44) pertaining to Ādanallūr (lines 215-219). What is expressed in words in the text is converted into numerals as illustrated below. The text (lines 213-14) reads: "Ādanallūr aḷandapaḍi nilaṇ eṇbattiraṇḍēy-arai-mā-araikkāṇik-kīl mukkālē nāngu mā mukkāṇiy-araikkāṇi mundirigaikkīl mukkālē mukkāṇi". This is the total land surveyed in this village. In order to represent these details as shown below the fractions like *kāl*, *arai*, *mukkāl* are avoided by converting them into full integers of the next lower denominations and the values obtained thus under *kīl* as secondary fractions are divided into sections as shown below :

	<i>vēli</i>	<i>mā</i>	<i>kāṇi</i>	<i>mundirigaṇi</i>	<i>mā</i>	<i>kā</i>	<i>mu</i>	<i>mā</i>	<i>kā</i>
(44) Ādanallūr									
Col. 3	82	0	2	2	19	3	3	15*	3
Col. 5	2	10	0	3	16	3	0	19	3
Col. 6	79	10	1	3	3	0	2	16	0

According to the values given above 'araimā' becomes 2 'kāṇi'; 'araikkāṇi' becomes 2 'mundirigaṇi'; 'kīl-mukkālē nāngu mā' is converted into (3/4 of *kīl* *vēli* i.e. 15 'mā' + 4 'mā' i.e.) 19 'mā' and so on. Following this method the deduction can be made in respect of each item in the Table and the results arrived at may be verified with the text. This method of conversion of the measurements given in the text in words into numerals as explained here will enable readers to calculate and verify each entry in the Table, which summarises this portion (lines 30-277) of the Tamil text thus avoiding a translation which will be far less useful in this case. On calculating each of the 51 items according to the method illustrated above,³ it is found that the figures in respect of items Nos. 3, 8, 22 and 53 given in columns 3, 5 and 6 do not tally. While the sum total given at the end (lines 262-277) tallies

¹ Ibid., No. 5, p. 56, line Venkayya has shown the operation of the total in respect of certain items in the inscription under reference in a tabular form using fractions for the values expressed in the text (Ibid., 66 n.). But the method of operation given and explained by us in the sequel is much easier to follow.

² *SIL*, II, p. (6).

³ To deduct 19 from 15, 1 out of the 3 *mundirigaṇi* of the preceding column is converted into one *vēli* i.e., 20 *mā*. The next calculation 20 + 15 = 35 — 19 yields 16 as shown in the table and *kīl* 'mukkālē oru mā' as expressed in the text (line 219).

⁴ i.e., Col. 3 minus Col. 5 = Col. 6 in respect of each item, after converting them into numerals under each head.

horizontally, the vertical totals of columns 3, 5 and 6 also do not tally with the actual totals arrived at by adding up all the entries under these 3 columns. Thus the need for some adjustments in respect of items Nos. 3, 8, 22 and 53 arises. The adjustments are made with a view to arrive at the grand totals given at the end¹ and they are indicated both in the text and in the table. It is not possible to say whether these mistakes of omission and commission crept in at the drafting stage of the original document or at the time of writing it out on the copper sheets before engraving them.

Two more villages which lay in the area under the grant but which were excluded from the enumeration of the fifty four units because they were already *brahmadēyas*, are listed at the end of this table. Here again the total of land assessed (Col. 6) in respect of the first of the two i.e. Udayamārttāṇḍach-chaturvēdimangalam does not tally with the entries under columns 3 and 5, thus requiring an adjustment which is indicated both in the table and in the text.

(ix) Extent

The total extent of land covered by the grant is 3135 *veli* and odd. During the Chōla times and before the reign of Kulōttuṅga I the standard measuring rod appears to have been a rod of 12 feet length.² One square of this i.e., 144 sq. ft. made up a *kulī* and 14,400 sq. ft. made up one *mā* which was equivalent to 100 *kulīs*.³ Thus this will yield 6-74/121 acres for one *veli*. Applying this value, the extent of land covered by the present record would be more than 20,305 acres⁴ of which about 619 *veli* and odd i.e. about 4107 acres were excluded thus leaving about 16,698 acres and odd for actual grant to 1080 brāhamapas and for other services.

(x) Araiyōlai

The *tirumugam* containing the royal order as prepared according to the procedure already discussed was then received by the *nāṭṭār* (lines 379-80) with great respect i.e., they bowed, took the order and kept it on their head. As laid down in the order they circumambulated the area with a female elephant⁵ in the company of the officials deputed for the purpose, planted the stones and the milkbush to mark the boundary and noted the

¹ The grand totals given at the end (lines 262-277) are taken as correct, since they tally horizontally, though it is possible to make the adjustments holding the entries in *any one* column only as correct.

² *Panniradikkōl* (S.I.I., V, 702). *Aṭi* may be considered to be equivalent to 12" (12 *anḡulas*, see Sanskrit-English Dictionary by Monier Williams under *pādu*). Rods used for these purposes were named differently. One such name was *Śrīpādakkōl* (ibid., VIII, 96).

³ ibid., V, 702. The length of the rod was not the same throughout the period. It differed also from region to region. Cf. ibid., V, 411 where 18' rod and 256 *kulīs* for one *mā* are reckoned; VI, 440 where 16' rod and 128 *kulīs* are mentioned (See also *A.R.Ep.*, 1920, No. 521).

⁴ This will be only slightly less than 33 sq. miles.

⁵ The Larger Leiden plates contain a statement by one of the signatories that he mounted the elephant and showed the boundary (*Ep. Ind.*, XXII, p. 251, lines 207-9). The present record does not contain such a statement.

fractions¹ and its equivalent in fraction is $\frac{1}{52,428,800,000}$. This bears eloquent testimony to the very careful survey effected for the first time by Rājārāja I and this gave him the epithet *ulaga anda* (who measured the world) as surmised by Venkayya.² Coming to the present charter it will not be out of place to illustrate the calculations of the details given for each of the 51 units included in the newly formed *agrahāra*, by taking up one of them (No. 44) pertaining to Ādanallūr (lines 215-219). What is expressed in words in the text is converted into numerals as illustrated below. The text (lines 213-14) reads: "Ādanallūr aḷandapaḍi nilaṇ eṇbattiraṇṇēy-arai-mā-araikkāṇik-kīḷ mukkālē nāṅgu mā mukkāṇiy-araikkāṇi mundirigaikkīḷ mukkālē mukkāṇi". This is the total land surveyed in this village. In order to represent these details as shown below the fractions like *kāl*, *arai*, *mukkāl* are avoided by converting them into full integers of the next lower denominations and the values obtained thus under *kīḷ* as secondary fractions are divided into sections as shown below :

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⁴ i.e., Col. 3 minus Col. 5 = Col. 6 in respect of each item, after converting them into numerals under each head.

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The *tinmugam* containing the royal order as prepared according to the procedure already discussed was then received by the *nāṭṭār* (lines 379-80) with great respect i.e., they bowed, took the order and kept it on their head. As laid down in the order they circumambulated the area with a female elephant⁵ in the company of the officials deputed for the purpose, planted the stones and the milkbush to mark the boundary and noted the

¹ The grand totals given at the end (lines 262-277) are taken as correct, since they tally horizontally; though it is possible to make the adjustments holding the entries in any one column only as correct.

² *Panpīradikkōl* (S.I.I., V, 702). *Adi* may be considered to be equivalent to 12" (12 *angulas*, see Sanskrit-English Dictionary by Monier Williams under *pāda*). Rods used for these purposes were named differently. One such name was *Śrīpādakkōl* (ibid., VIII, 96).

³ ibid., V, 702. The length of the rod was not the same throughout the period. It differed also from region to region. Cf. ibid., V, 411 where 18' rod and 256 *kulīs* for one *mā* are reckoned; VI, 440 where 16' rod and 128 *kulīs* are mentioned (See also *A.R.Ep.*, 1920, No. 521).

⁴ This will be only slightly less than 33 sq. miles.

⁵ The Larger Leiden plates contain a statement by one of the signatories that he mounted the elephant and showed the boundary (*Ep. Ind.*, XXII, p. 251, lines 207-9). The present record does not contain such a statement.

same in what is called *aravolai*. *Aravolai* means a 'document (recording the) charity'. This section contains the boundaries of the new *agrāhāra* marked by the parties appointed for the purpose in the order of the circumambulation. In the last section of the charter each of the names of signatories attesting to the delimitation of the boundaries is prefaced by the statement 'ippariṣu nāṭṭārōdum uḍaniṇṇu (or nāṭṭāraikkonḍu) piḍiṣūḷndu piḍāgai naḍandu kallum kalliṣum nāṭṭi aravōlai śeydu kuḍuttēn (or kuḍuttōm), ivai eṇṇ-cluttu'¹ (i.e., thus I (or we) accompanied the *nāṭṭar*, had (also) the female elephant go round along the boundary, marked the boundary with stones and milkbush and gave (this) document (recording the charity). It is clear that the word, 'aram' does not suit well with the context. The signatories attest only to the delimitation and not to the grant of the lands within this boundary. It appears that the intended expression is 'araiy-ōlai' and not 'aravōlai'. The Anbil plates which record a similar grant use the expression 'arai—ōlai'.² Several other instances³ where this expression is used are known to us. It may be noted that in all these cases this expression has something to do with that section of the inscription where the boundaries are specified as marked on the lands by the parties according to the royal order. *Arai-ōlai* may thus mean the document where the boundaries are specified. It will be seen from line 1006 of the text that this drafting of *aravolai* (for *araiyōlai*) represents a separate stage in the procedure for the grant and that it is followed by the order requiring it to be entered into the accounts (*vari*). It is clear therefore that this section has nothing to do with the grant proper which is an act of charity (*aram*) and it pertains very relevantly to the delimitation of the boundaries. This is further supported by the fact that this section is attested to only by the parties that were witnesses to the marking of the boundaries, thus indicating the purpose of this so called *aravolai*. Thus *araiyōlai* has in course of time transformed itself into *aravolai*.⁴ The Chōla grant from Pallāṅkōyil refers separately to *araiyōlai* and *tirumugam*.⁵ The *nāṭṭar* received the *tirumugam* after the 110th day (line 336) from the king and completed the marking of the boundaries and drew up the *araiyōlai* before the 380th day (line 1034) when it was entered into the *vari* after proper attestation.⁶

¹ Text line 361, lines 945-1006.

² This term has been translated as *arai + ōlai* = an *ōlai* which is meant to be preserved in a room (above, XV, p. 65, l. 181-182; and p. 72, n. 5). The meaning 'room', though etymologically is not wrong, is however late.

³ *Ep. Ind.*, V, p. 51, text line 22; XVIII, p. 122, text, lines 33-34; *SH*, II, p. 386 and p. 516; III, p. 161; VIII, No. 692 *Trans. Arch. Soc. S.I.*, 1958-59, p. 79, line 36 and p. 107, 23rd plate, line 2.

⁴ *SH*, III, p. 305, line 115. The expression is *araiyōlai* which appears to give a clue to this process of transformation.

⁵ *Transaction of the Archaeological Society of South India*, 1958-59, page 103, 15th Plate, line 10.

⁶ While thus the context appears to support the meaning proposed by us, there is, however, one instance (*Ep. Ind.*, XXXVI, p. 158, lines 123-4) of the Pullar plates of Nandivarman II using the expression 'ivargaḷukk=aramdu' i.e. having told these (donees). But the word *araiyōlai* said to have been issued by the *nāṭṭar* is also referred to (ibid., line 103). This term has been understood in the sense of 'the order proclaimed by beat of tom-tom; proclamation' (*S.I. Temple inscriptions*, II, Pt. II, Epigraphical glossary p. 404,).

Ālattūr, Vijayālayach-chaturvēdimaṅgalam in Kāndāra-nāḍu, uppukkuḷam, Karikālasōlap-peruvāykkāl *alias* Mummaḍisōlap-pērāru.

Northern.—channel flowing eastwards into Nerkuṇṇam in Vēṇikkūrṇam, that takes off from Karikālasōlap-peruvāykkāl *alias* Mummaḍisōlap-pērāru at its south-eastern curve, another channel taking off from its eastern curve, peruṅgannāru-vāykkāl, stream called paḷa-Veṇ, Veṇ (river), Avaḷivaṇanallūr *alias* Jāṭivyāsach-chaturvēdimaṅgalam, Kaviṇiyakkuḍi in Vēṇikkūrṇam, Maṇuvāy (channel), Pulvēlūr-vāykkāl, Iṭṭikaikkuḍi, Naṇṇulakkuḍi, Tēvaṇmaṅgalam, Chāṭṭaṅguḍi, Pārruṇai *alias* Marudattūr, Vadaṣāṭṭamaṅgalam, Pūvaṇūr-vāykkāl.

After delineating the boundaries as detailed above the charter gives the details of those lands (1) that belong to the new *agrahāra* but fall outside this boundary (lines 848-894) and (2) that fall within this boundary but belong to the villages lying outside the *agrahāra*, (lines 395-920). Under the first category fall three plots of land in Vēṇi, a *nagaram* in Vēṇikkūrṇam and a *dēvadāna* of Irājarāja-Īṣvaramuḍaiyār. The second category includes the lands that belong to (1) Vēṇi (as described above), two pieces of which one is stated to be mixed up with lands in Kāḍan Kārikurichchi in Pūḍamaṅgalam, in Guṇaṣilaṇallūr and Cheyyāṇallūr and the other in Kuḷappāḍu and Cheyyāṇallūr; (2) Rājarāja-Īṣvaramuḍaiyār, a *nagaram* in Rājarāja-vaṇaṇāḍu-seven pieces of land mixed up with lands in Nittaviṇḍanallūr, Puḷigaikkuḍi, Igaḷānilaṇallūr, the *veḷḷapperu* of the *nāḍu*, land of Kavirinaṅgai, the piḍāriyār on the bund of Tribhuvanaṁahādēvipperēri. One of these pieces is stated to have contained land that belongs to Aṇṇiḷgaipūram, a *nagaram* in Vīraśōḷa-vaṇaṇāḍu.

(i) Boundaries

The boundaries may now be identified. The boundaries as given in the text commence from the north-eastern point of the area. The northern boundary, according to the text (lines 790-839), aligns nearly with the river *Veṇ* for its major part. This river is crossed eight times¹ in the course of the boundary before it reaches the point of commencement. The river now called Vēṇār, a branch from the Kāvēri formed the boundary between the old Kumbakonam Taluk and old Tanjavur Taluk and between Nannilam and Mannarguḍi Taluks of the Tanjavur District, before the formation of the Papanasam Taluk of the same District.² This indicates that the area to the south within the present Papanasam Taluk bordering the north-western boundary of Mannarguḍi Taluk was formed into the new *agrahāra* as recorded in the charter. The boundary may now be followed by the identifications suggested below :—

From the north-east Nagar, Maṇalūr, Vēṇi, Paḷlimēl-Ādamaṅgalam *alias* Chāṭṭamaṅgalam, a *tirappu* of Pulvēlūr in Vēṇikkūrṇam and Pūvaṇūr may be identified with the places of the same name in the north-western portion of the Mannarguḍi Taluk. Of these, Vēṇi is now known as Kōvilvēṇi and Paḷlimēl-Ādamaṅgalam as Paḷlimaṅgalam

¹ Text, lines 790, 794, 795, 806, 817, 823, 828 and 839.

² The old maps (prepared in 1891) preserved in the office of the Chief Epigraphist show this position.

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(spelt also as Pannimaṅgalam) to the east to Kōvilveṇṇi. Pulvēlūr cannot however be identified. Nagar is also called Chōlavijjādhira-chaturvēdimaṅgalam¹ and Pūvaṇūr as Avanikēsarich-chaturvēdimaṅgalam.² The latter is referred to in some of the contemporary inscriptions³ from Tañjāvūr. Veṇṇi described as a *nagaram* in Veṇṇikkūṛram and also as a *dēvadānam* of Rājarāja-Iśvaramudaiyār is referred to in an inscription of Rājarāja I from Tañjāvūr. This inscription⁴ which should be dated sometime about the 29th year (1013-14 A.D.) of his reign i.e. seven years before the date of this charter specifies the revenue in paddy and the revenue in gold, to be paid by a number of villages which Rājarāja had given to the temple including this Veṇṇi which was required to pay 93 *kaḷaṇṇu*, 3 *mañjādi* and 4 *mā* and 1 *kāṇi* of gold to the temple at Tañjāvūr. Thus Veṇṇi became a *dēvadāna* of Rājarāja-Iśvaram, the temple at Tañjāvūr which is referred to in the present record. The modern name Kōvilveṇṇi of this village is perhaps derived from the fact that it was endowed as a *dēvadāna* to god Rājarājisvaram-uḍaiyār whose temple at Tañjāvūr, being a unique temple in the area came to be known as *Kōvil*. It should be noted however that no inscriptions, not even those later inscriptions⁵ copied from the walls of the Ikshupurīśvara temple at Kōvilveṇṇi itself, give the name Kōvilveṇṇi or refer to its being a *dēvadāna* of the temple.⁶ The names of the place Veṇṇi and of the river Veṇṇāru appear to indicate that the river lent its name to the other.⁷ The place Veṇṇi in its turn gave its name to the territorial division around it as Veṇṇik-kūṛram. Veṇṇi and Pūvaṇūr were honoured by sacred hymns sung in praise of the local diety (Śiva) by both Tirujñāṇasambandhar and Tirunāvukkarāṣār.⁸ The southernmost point reached on the eastern boundary is the Śiṅgaḷāntakaṇ-vāykkāl which is stated to form the northern boundary of Kūḷp-Pūṇḍi *alias* Olōkamahādēvich-chaturvēdimaṅgalam which cannot be identified. The adjective *kūḷ* for Pūṇḍi appears to indicate that it should be located somewhere between Pūvaṇūr and Rāyapuram of Mannargudi Taluk as against Pūṇḍi to the west of Śāliyamaṅgalam on the way to Tañjāvūr.

Rājarāja-Iśvarapuram, Ariṇjikaipuram and Teṇ-Sēndanguḍi lay in the southern boundary. The first two may be identified respectively with Rāyapuram south of Pūvaṇūr

¹ The identity of the king or kings after whose titles Chōlavijjādhira (Chōla-vidyādhara) and Avanikēsarī, the villages Nagar and Pūvaṇūr were named respectively, is not known.

² *SH*, II, pp. 228, 320, 446 and 473.

³ *ibid.*, No. 5, pp. 57-58.

⁴ *SH*, VII, Nos. 1028-31.

⁵ Chidambaram is generally referred to as Kōvil. But since Veṇṇi has nothing to do with Chidambaram, Kōvil has been explained thus.

⁶ Compare also the name Veṇṇuputtūr occurring elsewhere and shown on the map.

⁷ Some poems in the Saṅgam anthologies (*Puṇḍarīkavāṇi*, No. 66; *Aganḍavāṇi*, No. 246; *Poruṇarāṭṭup-paḍai*, 11. 143-8) refer to a battle fought at Veṇṇi by Karikālśōḷa against a confederacy of the Pāṇḍya, the Chēra and seven Vēḷir chiefs. One of the poems (*Puṇḍarīkavāṇi*, No. 66) is stated to have been composed by Veṇṇikkuyattiyār, a poetess evidently hailing from this Veṇṇi. In the *Tēṇḍaram* Veṇṇi is described as *tonnagar* i.e., the ancient city and also as *nannagar* i.e., the good city. Pūvaṇūr is spelt as Pūvaṇūr. Some scholars hold that Veṇṇāru got the name because a certain Viṇṇan caused this river to be formed (*Tamil-p-poli*, Vol. 34, p. 122). No source is quoted. Literature and epigraphy do not support this contention.

in Mannargudi Taluk and Arindavapuram¹ in the west in Papanasam Taluk. Both are described as a *naḡaram* in Rājarāja-vaḷanāḍu and Viraśōḷa-vaḷanāḍu respectively. Both are evidently named after Rājarāja and Ariṇṇjaya. Teṇ-Śēndaṅguḍi which is also stated to be in Rājarāja-vaḷanāḍu cannot be identified, though its location on the south-western corner of the new village which can however be fixed, is clear. A channel carrying water to Tribhuvanamahādēvippērēri is said to form the boundary on the north east of a plot of land in Teṇ-Śēndaṅguḍi² and when the channel is crossed towards the north, it is said that another plot of land in Vaḍa-Śēndaṅguḍi is reached, thus indicating that the channel is the dividing line that cuts across Śēndaṅguḍi. This helps us to locate the Tribhuvanamahādēvippērēri which is no doubt the same as the one which now forms the western boundary of the modern village called Vaḍapādi in Papanasam Taluk and the channel that feeds the lake is perhaps the one which takes off the Vaḍavār which is itself a branch of the Veṇṇār. The village Paṇaṅguḍi in Rājarāja-vaḷanāḍu which is stated to be the next cannot be identified. The next village Vijayālaya-chaturvēdimaṅgalam is stated to be in Kāndāra-nāḍu.³ This is perhaps identical with Śāliyamaṅgalam in Papanasam Taluk. The conquest of Taṇjāvūr by Vijayālaya is known to us from a stone inscription which is dated in the reign of *Taṇjaikoḷḷa* Parakēśari⁴ and the Tiruvalangadu Copper-plates.⁵ But the name Vijayālaya-chaturvēdimaṅgalam given in the present record as situated on the western boundary and now identified by us with Śāliyamaṅgalam affords a strong local evidence of Vijayālaya's conquest of Taṇjāvūr. Śāliyamaṅgalam is only about nine miles east of Taṇjāvūr. The next important topographical feature is the Karikāśōḷap-peruvāykkāl *alias* Mummaḍiśōḷappērāru. This canal was crossed five times on the eastern boundary and it should have been crossed along the western boundary finally to the north towards the river Veṇṇāru, at the turn of the boundary from the western to the northern border. This Karikāśōḷap-peruvāykkāl *alias* Mummaḍiśōḷappērāru is also referred to in the earlier section of the text where the villages and the details of the lands that are excluded are given, as Karuvāykkāl for short. What was originally a *peruvāykkāl* (a big canal) excavated by and named after the famous Karikāśōḷa of the Saṅgam times,⁶ became Mummaḍiśōḷappērāru i.e., a big river (!)⁷ evidently named after Rājarāja I who had this title. It is clear that Rājarāja might have effected some improvement to it by way

¹ It is spelt as Arundavapuram in the latest map.

² A minor topographical feature as Puṇḡaṅkattai (a grove of Indian Beech trees) is the actual place where the boundary on the west turns to the north.

³ *SH.*, II, pp. 319, 443 and 469. This *nāḍu* spelt as Kāndāra in the present record and the Tiruvalangadu plates of Rajendra I (*ibid.*, III, p. 383, text l. 56) is spelt as Kāndāra nāḍu in the references cited. Another village known to have been situated in this *nāḍu* is Rājamahēndra-chaturvēdimaṅgalam (*A.R.Ep.*, 1936-37, No. 31).

⁴ *A.R.Ep.*, 1935-36, part ii, para 34 and plate.

⁵ *SH.*, III, p. 383 f.

⁶ The association of Karikāla with Veppi as attested to by Tamil Literature (above, p. 41, n. 7) clearly points to this.

⁷ Truly some of the channels in the delta of Kāvēri look more like small rivers impassable during freshes.

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of desilting, extension, widening etc., thus justifying this new name. This canal is stated to have flown through Chembaṅguḍi (lines 54-55), Kūttanūr (line 99-100), Uṇattūr (line 133), Kīl-Chōṛutturai (line 140-41), Munḍanūr (line 163) Uḍaiyamārttāṇḍach-chaturvēdimaṅgalam (line 288) and Śrīpūdi (line 295). Of these Kīl-Chōṛutturai can be identified. It is no doubt the same as Chōṛutturai, a hamlet of Kālāchēri in Mannargudi Taluk. This identification enables us to identify this channel in turn with the one which takes off at a point on the Veṇṇār in Iḍaivākkūḍi in Papanasam Taluk, and flowing almost parallel to Veṇṇāru cuts through the lands in Palliyūr and Neḍuvāsal in Papanasam Taluk and Kōvilveṇṇi in Mannargudi Taluk. It takes a southerly turn at a point about half a mile south of Nagar in this taluk.

Along the northern boundary the channels that flow into Nerkuṇṇam from the Karikālaśōḷap-peruvāykkāl *alias* Mummaḍiśōḷap-pērāru are crossed. Nerkuṇṇam stated to be in Veṇṇikkūṇṇam is identical with Neykkūṇṇam in Papanasam Taluk south of the river Veṇṇāru. After crossing these channels the course of the boundary reaches the banks of Veṇṇāru and hereafter it aligns almost with the river, now and then swerving slightly to the north or south and east or west in accordance with the course of the river and with the lands belonging to the villages on either side. But the record refers only to those villages which are outside the boundary and which are traversed along their southern boundaries occasionally running to the south of the river. Avaliṇanallūr *alias* Jātiviyāsach-chaturvēdimaṅgalam, a brahmadēyam in Āvūr-kūṇṇam is first referred to. This can be easily identified with Avaliṇanallūr in the Papanasam Taluk on the north bank of Veṇṇār. The *Tēvāram* refers to this place as Avaliṇanallūr and the Chōḷa inscriptions¹ including the present record spell the name as Avaliṇanallūr. Kaviṇiyakkūḍi in Veṇṇikkūṇṇam is the village that is mentioned next.² This is perhaps the same as Kīlavanīyakkūḍi, a hamlet of Raghunāthapuram nearby. Itṭigaikkūḍi is the next. The location of these two is clear though they cannot be identified. The next village Naṇmūlakkūḍi in the same territorial division (i.e. Veṇṇikkūṇṇam) is no doubt the same as Nemmelikkūḍi in the east. The next three villages Tēvaṇmaṅgalam, Chāttanḍuḍi,³ Pāṇṇurai *alias* Marudattūr, and Vaḍaśāttamaṅgalam all in Veṇṇikkūṇṇam should be located towards the east, though they cannot be identified.

Some of the channels bore the following names of the kings noted in the brackets perhaps suggesting their association with them: Śrīkaṇṭha (Śrīkaṇṭha), Śīṅgaḷāntakaṇ, and Irumaḍiśōḷa (Parāntaka), Śivapādaśēkhara and Arumolīdēvaṇ (Rājarāja I).

¹ *SH.*, VIII, No. 210. No. 207 (*ibid.*), a later Chōḷa inscription refers to Jātiviyāsach-chaturvēdimaṅgalam (line 42) and also Avaliṇanallūr (line 100).

² Since Avaliṇanallūr in Āvūr-kūṇṇam and Kaviṇiyakkūḍi in Veṇṇikkūṇṇam, are both adjacent, the boundary line that divides Āvūr-kūṇṇam and Veṇṇikkūṇṇam should lie between these two villages.

³ Can this Chāttanḍuḍi be the same as Śāttanūr, now a hamlet of Pūndōṭṭam to the north east of Nemmelikkūḍi? Pāṇṇurai is according to the inscription to the south of Veṇṇāru since it is reached after crossing the river finally. Therefore Vaḍaśāttamaṅgalam also the next village where the northeast corner of the boundary is placed should be located to the south of the river. It may be tentatively identified with Vāsudēvamaṅgalam in Mannargudi Taluk.

(ii) Signatories

The *araiyolai* was attested to by representatives of some of the outlying villages who accompanied the *nāttār* since their lands were involved or were just adjacent to the boundary (lines 953-1005).¹ The following villages are mentioned in this connection: Kuvalaivēli, Veṇṇi, Puḷṇḡuḍi, Uḇattūr, Mullaivāyil, Madanālayamaṅgalam, Pāppārkulattūr, Pūvaṇūr *alias* Avaṇikēsarich-chaturvēdimaṅgalam, Koṭṭaiyūr, Nagar *alias* Chōlavichchādirach (vidyādhara)-chaturvēdimaṅgalam, Tēvaṇmaṅgalam, Perunaṅgaimaṅgalam, Aravūr *alias* Ālavāych-chaturvēdimaṅgalam, Nidāḷmaṅgalam, Kūppūḍi *alias* Olōkamahādēvich-chaturvēdimaṅgalam, Veṇṇupputtūr, Neṇkunṇam—all in Veṇṇikūṇṇam and Aṇṇijigaipuram in Vīraśōḷa-vaḷanāḍu. Those that can be identified are listed below:

Village	Modern name	Tahuk	Remarks
Kuvalaivēli	Teṇkuvalaivēli	Papanasam	north of the Veṇṇāra and to the east of Nemūlīkkuḍi (See northern boundary discussed above; taluk of Chittamalli-mēlpādi)
Veṇṇi	Kōvilveṇṇi	Mannargudi	eastern northern
Uḇattūr	Orattūr	"	
Mullaivāyil	Mullaivāsal (I)	"	
Pāppārkulattūr	Pāppaṇamōḍu(?)	"	
Pūvaṇūr	Pūvaṇūr	"	
Koṭṭaiyūr	Koṭṭaiyūr	Papanasam	northern
Nagar	Nagar	Mannargudi	eastern
Aravūr	Aravūr	Papanasam	northern
Nidāḷmaṅgalam	Nidāmaṅgalam	Mannargudi	eastern
Veṇṇupputtūr	Viṇṇaputtūr	"	north-western
Neṇkunṇam	Neṇkunṇam	Papanasam	north-western
Aṇṇijigaipuram	Aṇṇidavapuram	"	south-west

Other villages cannot be identified in the present state of our knowledge. These villages as identified here and as marked in the map confirm the boundary as discussed by us.

(iii) List of Villages

With the boundary thus marked, the following villages that fell within this boundary were clubbed into the new *agrahāra*:

Tribhuvanamahādēvippērēri and the adjacent plantations and forest lands, lease lands of three persons (names specified), Chembaṅguḍi, Kuḷappāḍu, Tuḷār, Nallambar, Tribhuvanamahādēvinallūr, Vichchūr *alias* Śikkar, Muṇṇāval, Kūttanūr, Kamugaṇchēṇḍaṇ-

¹ The contents of these lines are presented in List B (p. 51).

guḍi, Vaikundanallūr, Mahimālayanallūr, Kīl-Māndūr, Parakēsarinnallūr, Pennāgaḍam, Urattūr, Chīraiyyūr, Kīl-Chōṟṟutturai, Neduvāyil, Ērupāḍi, Puḷigaikkūḍi, Peruṅguḍi, Muṇḍaṇūr, Dāmōḍaranallūr, Araṣūr, Vāḷuvanallūr, Guṇaṣīlanallūr, Cheyyānallūr, Chīṟṟālinallūr, Nittavinōḍanallūr, Veṅgūr, Niyāyanaḍainallūr, Chēndamaṅgalam, Iḷaṅānilainallūr, Vīranārāyaṇamaṅgalam, Karuvūr, Gōvinnanallūr, Viraṣōḷanallūr, Vāmaṇanallūr all in Viraṣōḷa-vaḷanāḍu.¹

Ādanallūr, Śīrumunṇiyūr, Mēṭṭu-Mēṟkūḍi, Kāḍan Kārikurichchi in Pūḍamaṅgalam, Dēvadānakkūḍi, a *dēvadānam* and *tiṟappu* of Parutti-Niyamam, Viḷaṅguḍi, Kapi-murṟūṭṭu-īraṅgal of Venni, Neduṅgaṇakkūḍi, Ayalūṭṭikkāṇi in Pūḍamaṅgalam, Śrīkaraṇamaṅgalam *alias* Kottāṟakkūḍippallī removed from Paḷlichchandam, Purkkūḍi—all in Vennik-kūṟram.

Uḍaiyamārttāṇḍach-chaturvēdimaṅgalam in Viraṣōḷa-vaḷanāḍu and Śrīpūḍi in Vennikkūṟram (—these two were already brahmadēyas and now included in the new village).

Tribhuvanamahādēvip-pērēri² the first unit in this list is, as indicated above, identical with the big lake marked on the map to the east of Śāliyamaṅgalam in Papanasam Taluk. Among the lands excluded from this unit is mentioned the site of the temple of Tiruvīraiyaṅkūḍi-mādēvar which is said to be inside the lake (line 36). Inscriptions³ copied from the walls of the Karavandiśvara temple at Uḍaiyārkōyil speak of the temple as Tiruvīraiyaṅkūḍi-uḍaiyār Tirukkilāṇ-uḍaiyār in Viraṣōḷa-vaḷanāḍu. One of these two (the latter) refers to the temple as lying inside the Tribhuvanamahādēvip-pērēri in Tribhuvanamahādēvich-chaturvēdimaṅgalam. Another inscription⁴ from the same place dated in the 31st year of the reign of Rājēndra I (and therefore a contemporary record) describes the temple of Tirukkilāṇ-uḍaiya mahādēvar as one lying inside the Tribhuvanamahādēvip-pērēri in the same village. Thus the identity of the Tiruvīraiyaṅkūḍi mādēvar temple inside the above mentioned lake mentioned in our record with the Karavandiśvara temple at Uḍaiyārkōyil⁵ in Papanasam Taluk is very clear. The lease lands of three individuals next mentioned cannot be located.

A reference to Table A will indicate that there are 54 units forming the new brahmadēya, while in the Sanskrit section 51 villages are stated to have been grouped into this big *brahmadēya*. Nos. 1, 2 and 50 of the table are not apparently villages, and this

¹ This and Vennik-kūṟram that follows are stated to be situated in Nittavinōḍa-vaḷanāḍu. In the case of the former the word 'vaḷanāḍu' is used, though it was only a sub-division.

² Two sluices of this lake are mentioned in inscriptions: (1) *veṭṭiṇṇambu* in the present record (line 729) and (2) Kaṇavadiyār (Gaṇapatiyār) tūmbu (*S.I.I.*, VII, No. 1038, lines 38-39).

³ *Ibid.*, Nos. 1035 and 1038 (dated respectively c. 1173 and c. 1136 A.D.).

⁴ *Ibid.*, VII, No. 1036. No. 1034 of Kulōttuṅga II refers to *Ediriṣōḷan-tiruvēḍuttakkalṭi* (a *maṇḍapa*) in this temple where the members of the assembly of Tribhuvana-mahādēvich-chaturvēdimaṅgalam gathered.

⁵ The inscriptions in this temple were copied in 1902 when this village was in Tanjavur Taluk. This area was subsequently transferred to the newly formed Papanasam Taluk. C. R. Krishnamacharulu's *List of Inscriptions* confuses this with another place of the same name, a hamlet of Tiruchchirai far to the north.

will make the total agree, as already pointed out. Before proceeding to identify these 51 villages, contemporary or later references testifying to the locale of this new *brahmadēya* may be noticed. The inscription from Uḍaiyār-kōyil referred to above contains the only contemporary reference to this village. Other later inscriptions copied from the place indicate that this lake along with the temple was within Śrīpūdic-chaturvēdimaṅgalam or Śrīpūdi *alias* Rājanārāyaṇach-chaturvēdimaṅgalam from about the reign of Kulōttuṅga II. Śrīpūdi is itself clubbed with this new village as indicated above. A more specific but later clue to the actual locale of this village is available from an inscription¹ from Muṇṇiyūr in Papanasam Taluk, dated in 1220 A.D. The inscription refers to Puttūr *alias* Tribhuvanamahādēvich-chaturvēdimaṅgalam. There is a village named Puttūr² in Papanasam Taluk right in the heart of the area granted as we have marked it and this is referred to also in two other inscriptions.³ Among the villages listed above the following can be identified.

	Village	Modern name	Taluk	Remarks or reference
Vīrasōḷavaḷaṇāḍu	Muṇṇāval	Munnāval kōḷḷai	Mannargudi	
Do.	Kamugaṇ chēndaṅguḍi	Kamugaṇ- sēndaṅguḍi, hamlet of Neḍuvāsal	Papanasam	
Do.	Mahimālaya- nallūr ⁴	Mahimālai	Papanasam	III, VIII, No. 204
Do.	Kiḷ-Ċhōr- rutturai ⁵	Chōttuturai	Mannargudi	hamlet of Kālāchēri. See discussion on eastern boundary
Do.	Neḍuvāyil	Neḍuvāsal	Papanasam	
Do.	Puḷigaikkuḍi	Puḷiyakkuḍi	"	
Vēṇṇikkūgram	Āḍanallūr	Āḍanūr	Mannargudi	
Do.	Śigumūṇṇiyūr		"	hamlets of Vēṇṇi.
Do.	Kārikugichechi in Vēṇṇi			See III, II, p. 57, II. 4-7.
Do.	Pūdamaṅgalam			Do.
Do.	Vēṇṇi	Kōvilvēṇṇi	"	Ibid., VII, Nos. 1028- 1031

¹ III, VIII, No. 204.

² This is in fact the findspot of this copper-plate grant. See p. 1.

³ Ibid., No. 206; VII, No. 1028.

⁴ This village which is stated to be a northern hamlet of Tribhuvanamahādēvich-chaturvēdimaṅgalam in the reference cited is also called Kulōttuṅgaśōḷanallūr.

⁵ See p. 43. The adjective *kiḷ* appears to have been used with reference to its location in the east as against Tiruchchatturai to the west in Tanjavur Taluk. The latter is called Tiruchchōṅṇrutturai in inscriptions (S.I.I., V, Nos. 611, 613-18).

Regarding Śrīpūdi, the evidence available is somewhat conflicting. It is stated to be in Viraśōla-vaṇaṇḍu in a later inscription¹ while the present record states that it is in Vēṇṇik-kūrṇam (line 292). Since the identification of the temple of Tirukkiḷāv-uḍaiyār in Śrīpūdi with that of Tiruviṇṇaiyāṅkuḍi-mādhēvar inside Tribhuvanamahādēvip-pērēri is based on the inscriptions as discussed above, the location of Śrīpūdi in the south-west of the area of the grant where the lake is situated is beyond doubt, in which case this Śrīpūdi will be in Viraśōla-vaṇaṇḍu as recorded in later inscriptions. If it is in Vēṇṇik-kūrṇam as the present record would have it, it must be another village of the same name.

The other villages cannot be identified, though the location of some of the villages can be indicated. Their location is based on two considerations: (1) the territorial division to which they belonged such as Viraśōla-vaṇaṇḍu or Vēṇṇikkūrṇam. These two divisions can be clearly made out at least in so far as their boundaries involved in the area of the grant are concerned. A reference to the list and the map will point out that the southern boundary of Vēṇṇikkūrṇam runs across roughly from Pūvaṇūr to Kavuniyakkuḍi lying on the north of Vēṇṇāru to the south east of Avalivanallūr in Āvūr-kūrṇam. Viraśōla-vaṇaṇḍu, covers the rest of the area of the grant as far up to the northern boundaries of Rāyapuram and Arindāvapuram (Rājarāja-Īśvarapuram and Aṇṇjigaipuram) which are stated to be in Rājarāja-vaṇaṇḍu. The correct western boundary of this *nāḍu* cannot however be ascertained in the present state of our knowledge. (2) The second consideration is the possible contiguity of most of the other un-identified villages as indicated by the various channels that flow through them and by the lands required to be excluded from the area since they belonged to villages outside the area (lines 895-920). Chēmbaṇḍuḍi, Viraśōlanallūr, and Tuḷār may be located between the Vēṇṇār and the Karikāśōlap-peruvāykkāl. Kuḷappāḍu, Guṇaśīlanallūr and Chēyyanallūr may be located along the eastern boundary from the north-west of Vēṇṇi towards Āḍaṇūr. Nittavinōdanallūr and Igaḷānilainallūr were perhaps situated between Puḷigaikkuḍi and Rājarāja-Īśvarapuram. The rest do not admit of their easy location. However the actual location of most of these villages is tentative and only future researches or discoveries can confirm them.

D. FORMATION OF THE AGRĀHARA

Thus these villages were formed into a new *agrahāra*. The lands were distributed among the 1080 brāhmaṇas. The charter does not say anything about the settlement of the brāhmaṇas in the residential areas of the village. However the contemporary inscription² dated in the 31st year of Rājendra I from Uḍaiyārkōyil in the area throws indirectly some light on this. The inscription which records the grant of land as *tiruvijāppuṇam* to god Tirukkiḷāv-uḍaiya-mahādēvar whose temple is stated to be situated within the Tribhuvanamahādēvip-pērēri by the *periaḡuri-mahāsabhai* of Tribhuvanamahādēvich-chaturvēdi-maṅgalam, is said to have been written by *madhyasthan* Vēṇḡaḍavan Vēmba.....tappiriyan,

¹ *Ibid.*, VII, No. 1032.

² *SII*, VII, No. 1036.

a *kaṇakkan* of the village under the orders of several brāhmaṇas. These brāhmaṇas¹ are stated to be residents of Śrī Rājēndraśōlachchēri, Tribhuvanamādēvichchēri, [Arumō] līdēvachchēri, Madhurāntakachchēri, Jananāthachchēri, and Pavitramāṇikkachchēri. These quarters are referred to also in some later inscriptions.² One of them³ dated in the reign of Kulōttuṅga II lists these in the same order and numbers them as the first, second, etc. These six quarters were evidently named after the king, Rājēndra (Madhurāntaka Jananātha, and Pavitramāṇikka) his mother (Tribhuvanamādēvī) and his father Rājarāja I (Arumōli). It seems that this big new village contained only six such quarters. It appears that this practice of dividing and naming the quarters was an old one, the earliest instance available being the case of Uttaramēru-chaturvēdimaṅgalam which was formed sometime before the 25th year of Pallava Nandivarmān II.⁴ The names of the quarters such as Padmanābhachchēri, Śrī Gōvindachchēri, Śrī-Vāmaṇachchēri, Madhusūdanachchēri, Tirunāraṇachchēri, and Kēśavachchēri⁵ are however mentioned first in the inscriptions of Kampavarman. A contemporaneous instance is available in an inscription⁶ from Ambāsamudram.

(i) TERMS AND TAXES EXPLAINED

Thus the lands within these boundaries were distributed among the brāhmaṇas along with all the types of lands put to different use. They include among other things temples, quarters of Kammāṇas and Paraiyars etc. These were excluded for purposes of assessment as indicated in Table A. It is evident that these were put under the control of the donees for purposes of administration. This list of the different types of physical features nearly agrees with that in the Larger Leident grant and the variations are noticed under the text. *Koṭṭagāram* (line 922) included in this list has been translated as 'palaces'.⁷ The reading *koṭṭagam* of the Tiruvalangadu plates is translated as 'cow-pens' (*Gōshṭaka*).⁸ The same word appearing as *koṭṭagāram* in the Kōnērirājapuram inscription⁹ of Uttamachōḷa is translated as threshing floor. Apart from all these, the meaning of 'granary'¹⁰ appears to be the best.

¹ The identity of these brāhmaṇas with their namesakes mentioned in the list of donees is discussed below.

² *SII.*, Nos. 1034, 1035, 1039, and 1040.

³ No. 1034, lines 28-30.

⁴ *ibid.*, VI, No. 356.

⁵ *ibid.*, Nos. 286, 287, 337 and 347. It may be noted that these were named after god Viṣṇu and are the same as those recited by brāhmaṇas in their daily ritual and the quarters of Tribhuvanamahā-dēvichchaturvēdimaṅgalam were named after royal personages.

⁶ *ibid.*, XIV, No. 149.

⁷ *Ep. Ind.*, Vol. XXII, p. 262, *S.I.I.*, II, p. 53, line 5; p. 57, line 3 It is translated as stables.

⁸ *Ibid.*, III, p. 436 and n. 2; above, XV, p. 65 ll. 169-70. Both the words *koṭṭagāram* and *koṭṭagam* occur here and are translated as palaces and minor temples respectively.

⁹ *SII.*, III, p. 305, l. 100 and p. 310.

¹⁰ *Tamil Lexicon*, see under *koṭṭagāram* and *koṭṭāram*. It appears that there is some confusion between the two words *koṭṭagāram* and *koṭṭagam*. The word *kīḍaṅgu* (storehouse) occurring in the text following *koṭṭāram* appears to support this meaning.

INTRODUCTION

Terri (line 922) may mean elevated ground. The meaning of 'piḍiligaī', also written as *piḍiligaī* (line 922-3) is not quite clear. The context here appears to indicate that this stands for a topographical feature or a land mark. A word *piḍiligaivāri* occurs in an inscription¹ of Rājarāja I as apparently a designation of an officer of the Śiva temple.²

These lands were required to be enjoyed by the donees under certain conditions. Some of these conditions pertain to irrigation. It is laid down that fresh channels may be dug up so as to admit of easy flow of water. It is also stated that *kīl-naḍai-nīr* may be allowed to flow and get collected through the channels that flow towards the lands of the village (line 928), also through the channels that flow into the village from outlying villages and from the villages into the outlying villages. All other copper-plates of this period use the expression *mēlnaḍai-nīr* in this connection which is translated as waste or excess water.³ The expression *kīlnaḍai-nīr* is used here for the first time. It is clear that these two terms are juxtaposed to each other. The passage containing these terms can, however, be explained with the help of another passage occurring in a similar context in one of the Pallava copper-plate grants. The passage is *kūraṇ-vāy-miḍēy uvaṇṇi cheydu nīr-konḍu pōndu pāyṭṭap-peruvadā-gavum*⁴ and it is translated as 'a head of water (*uvaṇṇi*) shall be constructed above the main sluice (*kūraṇ-vāy*) only, and water taken (from it) for irrigation'.⁵ The emphasis of *ē* in the word *miḍēy*,⁶ is better translated as 'itself' instead of 'only'. When the water is allowed to be drawn off above the main sluice *itself* the donee is assured of the maximum amount of water from the canal. This was perhaps allowed only when the main sluice did not have an ayacut beyond the lands under grant. In that case we can equate the expression *miḍēy* with *mēl-naḍai*. As against this, *kīl-naḍai* would mean that no head of water shall be constructed above the main sluice of the canal and that water irrigated through the main sluice (*kīl-naḍai-nīr*) only shall be used for irrigating the lands. Thus the common purpose of ensuring regular supply of water to all the villages in the lower reaches of the main canals is served by this condition. Since there are several villages included in this single but big unit to be served by the channels that figure in the Table A, this condition was perhaps necessitated in order to see that the capacity of the main sluices all along the channels serving villages of the self-same unit and the outlying villages as well, was not affected. It will be seen on

¹ *A.R.Ep.*, 1914, No. 9. Cf. No. 10.

² T. N. Subramaniam, *South Indian Temple Inscriptions*, Vol. III, Part II, epigraphical glossary, s.v., 'an officer of the temple, probably entrusted with the removal of flowers of the previous day, i.e., *nirmālya*'. See also *Trans. of the Arch. Soc. of South India*, 1958-59, pp. 66-68 where further references to the term are discussed and it is shown that *piḍilikaī* denoted *balipṭha* or land on which it stood. The etymology of this term is however not quite clear. Appadorai (*Economic conditions in Southern India 1000-1500 A.D.*, p. 76) interprets it tentatively as plants inter-twined. If this term is connected with *piḷikkai-vāri* occurring in the *Tēvāram* (of Tiruvocciyār by Sundararāmaṇḍi nāyaṇār) the meaning of *nirmālya* suggested can be extended to cover all sorts of rubbish including cowdung etc. heaped up and sometimes used as manure or sometimes burnt up. The meaning *nirmālya* could then be derived only in the context of its use in respect of temples.

³ *Ep. Ind.*, XXI, p. 250, lines 178, 187, 188-9 and pp. 233 and 262; *SII.*, III, p. 411, lines 448 and 450.

⁴ *SII.*, II, p. 521, text line 29-30; p. 530.

⁵ For the use of *ēy* for *ē* see above p. 9.



a reference to the map that the area of the grant is bounded very nearly by the Vennāru, the Pāmaniyāru and the Pāmaniyāru. It is clear that if the use of *mālnadai-nir*, as we understand it, is provided for, the areas in the lower reaches of these three rivers would be affected. The rest of the conditions are well explained elsewhere¹ and a translation also is given in the sequel.

This section is followed by the list of taxes which are due to the king (*kō*) i.e., the state, and from which the donees are exempted. While other copper-plates of the period state explicitly that the income from such taxes or levies shall go to the donees, the present record does not say so. It is of course, conventionally implied that the *mahāsabhai* of the newly formed village should have the right of collecting the same and spending the income for various public purposes. The exemption therefore really relates to the share of their contribution to the central revenues, which otherwise they would have to pay as individuals or as any other local body. The nature of some of these taxes may be discussed here :—

Vatti-nāli: 'Vatti is a big basket which could hold 6 *kuruni* or 48 measures of grain and one *nāli* paid for selling such a quantity cannot be considered heavy'.² An inscription³ of Rājārāja I refers to the collection of paddy at the rate of one *nāli* per *vatti* sold by merchants and realised from them as payment towards certain taxes. This appears to make it clear that this *vatti-nāli* was a levy made on the sale of paddy.

Pidā-nāli: This occurs also as *pudā-nāli* in the Tandantottam plates⁴ of Nandivarman II and also in the Tiruvalangadu plates⁵ of Rājendraśōla I. There is another word *pulāppu-ney* occurring in a stone inscription of the 10th century A.D. which may be assigned to Pārthivēndravarmān. This inscription records the foundation of a village called Śrīkaraṇachchēri and the assignment of the income from levies such as [*ku*] *ḍimaṇai-araikkāl*, *chirukudi-maṇjādi*, *tiṅgaṭ-chōru* and *pulāppu-ney* for food-offerings and lamp to the god at Tiruppanṇikunṇu. While the first two appear to be collections in cash, the others are apparently in kind i.e., in the form of paddy or rice and clarified butter. It is possible that the rice is expended for the food-offerings and the clarified butter for the lamp. *Pudā*, *pudavu* or *pudavam* means the gate or the door. If the terms *pidā* or *pudā-nāli* and *pulāppu-ney* are connected, as they appear to be, we may construe the term to mean 'clarified butter collected at the rate of one *nāli* per house for the purpose of lighting'.⁶

¹ *Ep. Ind.*, XXII, p. 250, lines 176-190 and pp. 233 and 262; *SIL*, III, p. 411, lines 448 and 450.

² *Ep. Ind.*, op. cit., lines 197-98, *SIL*, op. cit., line 443, p. 343.

³ *Historical sketches of Ancient Dekkan*, Vol. I, p. 343.

⁴ *SIL*, XVII, No. 235.

⁵ *SIL*, II, p. 521, line 33.

⁶ *Ibid.*, III, p. 411, line 437.

⁷ *Ibid.*, XVII, No. 260, line 10.

⁸ Contra; C. Minakshi in *Administration and Social Life under the Pallavas*, p. 78 where the term is interpreted as 'a *nāli* for one *pudā* or *marakkāl*'.



Ilaikkūlam: This occurs in Pallava grants as *kūlam* and is translated as 'the bazar', 'fees on the stalls and also as fee on bazaars of betel leaves'. *Kūlam* means grains.¹ *Ilaikkūlam* perhaps refers to tax on grains (sold in retail) in receptacles. This should have excluded paddy since the term *vatti-nāḷi* covers paddy as explained above.

Āṭṭukkīrai: The correct form is probably *āṭṭukkīrai* which may mean a levy on fodder for sheep. *Kīrai* obviously stands for grass or any green foliage that will serve as food for sheep. This should be different from *iḍaippāṭṭam* which precedes this term on the list and which was evidently a fee on shepherds in respect of their profession.

Ūḍupōkku: This is interpreted as tax on 'new reaped grain, unsifted, unpicked and fresh from harvest or tax in the form of a mixture of grains'.² Since *vatti-nāḷi* and *ilaikkūlam* cover all the taxable grains at the stage of selling, this *ūḍupōkku*, if it has anything to do with grains may be interpreted as tax on grains at the stage of production or storage. If it is the former it possibly refers to whatever was cultivated in between the main crops of the season in the area and brought under this head (short-term crops)³ and in the case of the latter it may refer to a levy on the transit of any grain from the field to the market through the public granaries that might have existed then.

Maṅṅupāḍu: This has been interpreted as 'fee for maintaining justice' and also as 'fee raised for assembly'.⁴ The former is nearer to the point. This is supported by numerous inscriptions.⁵ They use this expression always in connection with the undertaking given by the *sabhā* to the effect that they will pay a fine (*daṇḍa*) to the *dharmaśāla* i.e., a court of justice if they fail to carry out an endowment entrusted to them and also a specified amount as *maṅṅupāḍu* to the king (*ko* i.e., the state). One⁶ of them appears to imply that *maṅṅupāḍu* is of greater import because it is said to include *daṇḍam*.

Māvīrai: *Mā* means animals. So the term may mean a levy on stray animals which have to be controlled by being pounded till they are claimed by their real owners. This appears to have changed into *māvaḍai* in later times.

Terms other than those explained here are translated on the basis of interpretations offered elsewhere.

LIST B : Signatories to the *Aravolai*⁷

Sl. No.	Village	Brahmaditya, Ūr or Nagaram	Designation	Name of person	Lines
1-3	See List A (p. 22)				945-954
4	Kuvaḷaivēli in Veṇṇikkūgram	..	..	Kōyilkuppai	954 f.

¹ The famous poet *Ghittalaich-Chāttanār* is stated to be a *kūla-vāṇikan*.

² Minakshi, op. cit.

³ See also T. N. Subramaniam, op. cit.

⁴ *SIL*, III, p. 311; above, XXII, p. 263.

⁵ *SIL*, II, index, s.v.

⁶ *ibid.*, No. 93.

⁷ This is to be read with (ii) Signatories on p. 44.

5	Vengai	[Nagaram]	..	Karuttan Cheyyan	756 f.
6	Paṭṇuḍi	..	..	Pakkaran-(Bhaskaran)	958 f.
				Chūṭṭi	
7	Uṇṇattūr	..	..	Ācheṇan Araṇṇan	960 f.
8	Mullaivāyil	Brahmadēya	..	Kaviṇṇan-	962 f.
				Nārāyaṇan	
9	Madanālaya- maṇḍalam	Do.	..	Mogiliyan	} 963 f.
				(Maudgalyan)	
				Chēṇṇan Chirandi	
10	Pāppārkuḷattūr	Do.	..	Vēyan Aridāsan	967 f.
				Perumān	
11	Pūvaṇṇi <i>alias</i> Avaṇikēsarich- chaturvēdimaṇḍalam	Do.	Karaṇattān- Madhyasthan	Vaṇṇan	970 f.
				Oṇṇiṇṇaḍiga	
12	Koṇṇaiyūr	Ūr (?)	Do.	Īsaran Kaṭarāy <i>alias</i>	974 f.
				Alaṇkārppiriyān	
13	Nagar <i>alias</i> Chōḷa- vijjādhira-ch- chaturvēdimaṇḍalam	Brahmadēya	..	Māraṇḍalūr	976 f.
				Nārāyaṇa- kramavittan	
14	Tēvaṇmaṇḍalam	Ūr	..	Vēḷan Venkāḍan	979 f.
				of Tēvaṇmaṇḍalam	
15	Vengai, a dēvadāya of Rājārāja-Īsaram	Nagaram	Vyāpāri	Ārūr Kaṇavadi	981 f.
				(Gaṇapati)	
16	Perumaṇḍai- maṇḍalam	Brahmadēya	..	Pāradāyan	984 f.
				Jaṭamakuṇan	
				Tiruvēṇṇaḍa-	
				Nārāyaṇan	
17	Aravūr <i>alias</i> Ālavāych-charu- pēdimaṇḍalam	[Do.]	..	Vārkkian	985 f.
				Dāmōḍaran	
18	Niḍāḷmaṇḍalam	[Do.]	..	Chuvāran	
				Bhāradvāji Māḍan	989 f.
				Gaṇḍāḍharan	
19	Kiṭṭu-Pūṇḍi <i>alias</i> Olōkamahādēvich- chaturvēdimaṇḍalam	[Do.]	..	Vaikāṇasan	991 f.
				Kāsyapan Dēvadattan	
				Anantapiḍārabhattan	
20	Arāṇḍigaipuram in Virāḷōḷavalanāḍu	(Nagaram)	Śrīkōyil uḍaiya Śivabrāhmaṇan	Sāvittan Nānūṇṇan	995 f.
				Kūttan <i>alias</i>	
21	Vēṇṇuputtūr	[Ūr]	Madhyasthan	Eḷunūṇṇavabhattan	
				Kūṇḍal Chandira-	999 f.
				sēkharan	
22	Nēṇṇuṇṇam	[Do.]	Madhyasthan	Echcherumān	1002 f.
				Dāmōḍaran	
23	Do.	[Do.]	..	Vīraṇan	1005 f.
				Ambalanāḍi	

List B represents the contents of lines 945-1005 and shows that the places from where the representatives hailed, are described as Brahmadēya, Ūr and Nagaram. The representatives of the former two took part and signed on behalf of the *Sabhai* and the *Ūrār*, the governing bodies of their respective places. The third one Nagaram should have *Nagarattār*

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as its governing body, though the record does not mention this. It is well known that these three local bodies were meant for the Brāhmaṇas well-versed in *veda*, the non-brāhmaṇa professional classes and the merchants respectively. These persons set their signatures to this document called *aṇṇolai* (*aṇṇiyōlai*) because, as already explained above, the villages from where they hailed were just on the boundary of the new *agrahāra* and therefore their presence and their attestations were required. But it should however be noted that this list does not contain the names of a few of the villages that were situated on the western boundary such as Chēndaṅguḍi, Paṇaṅguḍi, Vijayālaya-chaturvēdimāṅgalam etc. In the case of the *aṇṇolai* (*aṇṇiyōlai*) drawn up for the grant of Āṇaimāṅgalam, according to the Larger Leiden Plates,¹ the corresponding section of the signatories does not also contain the names of the representatives of a few of the villages. Perhaps, in spite of their absence the presence of the *nāṭṭār* and the officer designated as *nāḍu vaḡai cheykiṇṇa* and their signatures were considered enough in their places. The Larger Leiden Plates give the designation of most of the signatories and add that they signed at the bidding of their respective governing bodies. Though the present charter does not explicitly say so, the signatories figuring there must have also adopted the same procedure. The identification of the places has already been discussed.²

(ii) COMPOSER

The Sanskrit portion of the charter is stated to have been composed by Nārāyaṇa, son of Śaṅkarārya and a resident of Pārśvagrāma. The Sanskrit section in the Tiruvalangadu grant issued in the seventh year of the reign of Rājēndra is stated to have been composed by Nārāyaṇa, the son of Śaṅkara evidently the same person mentioned in this record. The Larger Leiden Plates state that the *prāsasti* was composed by Anantanārāyaṇa of Koṭṭaiyūr belonging to the Vasishṭha lineage (i.e. *gotra*). Verses Nos. 1, 3, 6, 7, 9, 13, 15, 16, 18, 23, 24 and 26 of the present charter are respectively identical with Nos. 1, 3, 5, 6, 8, 11, 14, 15, 17, 24, 25 and 30 of the latter. A comparison of the final portion of the Sanskrit section of the Larger Leiden Plates and the Sanskrit verses quoted at the end of the Tiruvalangadu charter which pertain to the engravers of the respective documents brings out a hemistich 'A-kṛishṇa-charitaḥ Kṛishṇa-sambhavō-pi mahāmatih' common to both the grants. If these correspondences are taken into account, we may probably conclude that Nārāyaṇa of the present charter and of the Tiruvalangadu grant was the same as Anantanārāyaṇa, (Nārāyaṇa for short ?) of the Leiden grant. If this is admitted Pārśvagrāma which should be identified with Koṭṭaiyūr, would then mean the village nearby. A reference to the map will show that Koṭṭaiyūr is on the outskirts of the new *agrahāra* befitting its description as pārśvagrāma. It may also be pointed out in this connection that a representative of this Koṭṭaiyūr had signed the *aṇṇolai* (See List B, No. 12). It is clear that the composer had chosen to concentrate on the elaborate description of the genealogy of the early Chōlas in the Tiruvalangadu plates, on the narration of the complete

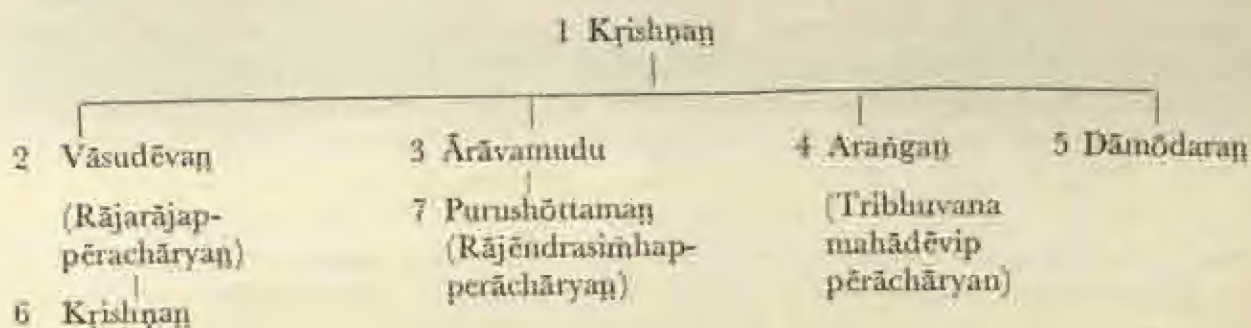
¹ *Ep. Ind.*, XXII, pp. 232 and 237.

² see above p. 44.

genealogy in the Larger Leiden Plates and on the more elaborate description of the contemporary events in the present charter, confining himself in the present case to the direct line in respect of the genealogy. Koṭṭaiyūr, the village to which the author belonged is different from another village of the same name stated to be situated in Innambar-nāḍu.¹ This Koṭṭaiyūr according to the present inscription, was situated in Vennik-kūṭṭam. It will not be presumptuous on our part to infer that the poet who had composed the Sanskrit section of all these three important Chōla copper-plate grants was a court-poet and would have been amply rewarded for his labours, though we do not get any evidence of it.²

(iii) ENGRAVER

This charter is stated to have been engraved by Tribhuvanamahādēvip-pērāchārya and Rājēndrasimhap-pērāchārya in the Sanskrit portion and, at the end of the donees' section their names are given respectively as Kṛishṇaṇ-Araṇḡaṇ and Ārāvamudu-Puru-shōttamaṇ. They are stated to have received each a plot of land to the extent of one *ṛēḷi*. These very persons are known to us also from the Larger Leiden and the Tiruvalangadu plates, though the titles mentioned here are not given there. It thus seems to indicate that these titles might have been conferred on them, if their absence in the other grants was not an omission, sometime in the interval between the dates of the Tiruvalangadu and Leiden grants and the present charter. A comparison of the details in all these three grants yields the following genealogy of these engravers :



The Tiruvalangadu plates are stated to have been engraved by four of these i.e., Nos. 3, 4, 5 and 7. The Larger Leiden grant was engraved by five i.e. 2, 4, 5, 6 and 7. The present charter was engraved only by two i.e., Nos. 4 and 7. The difference of at least two hands if not more, is clearly visible on the copper plate (compare plates, I, IV a, VII a, XXI with the rest).

¹ *Ep. Ind.*, XXII, pp. 222-23 where this identification has been suggested on the basis of an inscription dated in the reign of Rājādhirāja II copied from Koṭṭaiyūr (north of the river Kāvēri) in Kumbakonam Taluk. Koṭṭaiyūr of the present record as identified by us, is situated in Papanasam Taluk on the north bank of the Vennāṇḡu and south of the river Kāvēri.

² Two of the donees Trivikramaṇ Pūvattaṇ and Rāmaṇ Śivaṇ hailed from Koṭṭaiyūr which is perhaps the same as this village. One Pūvattabhaṭṭa-sōmayājiyār of Koṭṭaiyūr is reported to have audited the accounts from his camp at Mēlpāḍi in the 4th year of Rājēndra I (*A.R.Ep.* 1921, No. 227).

These engravers are called *Chitrakāri* and are said to have belonged to *Hōryānaya* in the Larger Leiden Plates while in the present charter they are described as *Kāshṭhākāri*. This term is already known to us from the Kasakkuḍi¹ and the Velurpalaiyam plates.² It is clear that they were carpenters by profession and their ability to engrave well brought them this work on important Chōla grants and the consequent rewards of titles and grants of land.

(iv) DONEES

The donees' section consists of 32 plates of which thirty plates contain the list of the Brāhmaṇa donees numbering 1083 not 1080 as stated in the text who received each one share and the last two plates give the list of endowments for the temples, some social services such as the accountant, barber, the doctor etc., and for the vēdic institutions as also for the engraver. The number of the donees is three in excess of the number stated in the two previous sections and it is difficult to account for this discrepancy. It may be noted, as already explained that the plates are not of uniform size and if this can be taken as an indication that all the names were not engraved at a time, the possibility of the three names creeping into the list inadvertently may be granted. These three extra names cannot, however, be identified.³ The names of these donees are given in the following order: 1) the place of residence or where the donee had already one or more shares of land similarly granted on previous occasions 2) Gōtra 3) Sūtra 4) the place from where the donee hailed originally and 5) the name. All these are listed in a table with the first column giving the serial numbers.

Since this is the only Chōla charter listing a large number of donees, a comparison of this list with those of the Tandantottam plates⁴ of Nandivarman (II) may be profitable and it reveals certain new features. In the earlier lists⁴ the name of the place pertaining to the donee is given whereas in the present charter there are names of two places in respect of each donee. These places mentioned first and listed separately are brāhmadēyas, thus indicating that these brāhmaṇas were settled in the said villages and that they owned one or more shares of land in those places. The places that are mentioned next in column 5 are mostly common to the present grant and the Tandantottam copper-plate grant. The forms of these names have, however, undergone some considerable change attesting to the influence of Tamil on them. Piṇukkippaṇu, Virpaṇu, Vaṅgippaṇu, Aṭṭampaṇu, Muḍappaṇu, Karippaṇu, and Ponnappaṇu etc., of the Pallava grant have become Piṇukkippuṇam, Virpuṇam, Vaṅgippuṇam, Aṭṭāmpuṇam, Muḍappuṇam, Karippuṇam and Ponnāmpuṇam etc. With the efflux of time between the Pallava grant and the present one it is possible that they had commenced to stand merely for the house or family since these persons or their

¹ *SIL*, III, p. 353, text, line 136. The word is *muhākāshṭhākāri*. The emendation of *muhākāshṭhākāri* suggested for this and its translation as 'great treasurer' are not correct.

² *Ibid.*, p. 510, text, line 69.

³ See p. 3 above.

⁴ *SIL*, II, p. 531 f; above, XXXVI, p. 159. f.

descendants might have ceased to have anything to do with those far off places from where their ancestors migrated during the reign of Pallava kings before Pallavamalla. These places are located in Andhra Pradesh.¹ There are some other names pointing to their location in the Tamil country such as Iraiyaṇarāśūr, Tiruppēr, Peruvalliyūr, Pullūr, Valavūr, Nālūr, Vēlaṅguḍi, Idaiyārumaṅgalam, Kiraṇūr, Nerkuṇṇam, Kottaiyūr, Emappērūr, Adaṇūr, Paḷuvūr, Pullamaṅgalam etc. Thus these places had already become permanent places of residence of the persons stated to have hailed from them. In view of the absence of the names of places in the Telugu country in their cases, it may be surmised that these persons might have belonged to a far earlier stream of migrants from the Andhra country or might have taken to their new places sooner than the rest. Some of these names of places in the Andhra country have come down to some well known contemporary Śrīvaiṣṇava families as pointed out by H. Krishna Sastri.² These names are also found in later inscriptions. The total absence of the places of residence in the Pallava grants³ seems to point out that the process had just started about the reign of Nandivarman II Pallavamalla and that the brāhmaṇas had come to stay in the Tamil country and organise themselves more effectively as the Uttaramallūr inscriptions of Parāntaka I indicate. The names of these places indicate that several brahmadēyas named as Chaturvēdimaṅgalam and associated with the founders or the reigning kings sprang up in the meanwhile. These places of residence are listed separately and their identifications are also proposed there. Here some of the general features may be pointed out. All the villages except those numbered 30, 31, 32 and 122 are situated within the Chōḷa country. Among these Nos. 18, 76, 78, 81 and 98 were evidently named after royal personalities of the Pallava period. The queen after whose name Mārpiḍugudēvich-chaturvēdimaṅgalam (No. 18) was named was perhaps identical with Aggaḷanimmaṭi, the Kādamba princess married to Dantivarman who had the title 'Mārppidugu'. Vallam *alias* Viḍēlviḍuguch-chaturvēdimaṅgalam (No. 76) was evidently named after the title of Nandivarman III.⁴ The others (Nos. 78, 81 and 98) were perhaps named after Paramēśvara, the predecessor of Nandivarman II. Malari *alias* Śrīkaṇṭhach-chaturvēdimaṅgalam is the earliest of such villages formed into an *agrahāra* during the Chōḷa period. Śrīkaṇṭha was the name of Vijayālaya's father according to the Anbil plates. No. 99 is the village named after Vijayālaya. Vīraṇārāyanach-chaturvēdimaṅgalam (1) Śrī-Parāntakach-chaturvēdimaṅgalam (6) and Simhaḷāntakach-chaturvēdimaṅgalam (69) were named after Parāntaka I. Kōḍaṇḍarāmach-chaturvēdimaṅgalam (70), Gaṇḍarādityach-chaturvēdimaṅgalam (2), Ariṇḷḷayach-chaturvēdimaṅgalam (79) Uttamaśilich-chaturvēdimaṅgalam (110), and Naṅgai Brahmadēyam *alias* Ariṇḷḷigaich-chaturvēdimaṅgalam (114) were

¹ *Ibid.*, p. 519. Identifications already made or proposed now wherever possible are given under the text in their proper places with necessary references.

² *Ibid.*, p. 519.

³ It is significant that the Pullur Plates also of the same king does not give such places of residence (*Ep. Ind.*, XXXVI, p. 144 f.).

⁴ A Viḍēlviḍugudēvich-chaturvēdimaṅgalam is mentioned in an inscription from Tiruvilskkuḍi (*A.R.Ep.*, 1926, No. 136).

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all named after the sons of Parāntaka I. Two bearing the name Uttamaśōlach-chaturvēdi-maṅgalam (42 and 118) were probably named after Uttamaśōla.¹ Nos. 4, 5, 29, 32, 39, 60, 62 (?), 68, 72, 77, 80, 77, 80, 102 and 112 were all named after the Chōla queens and princesses. Nos. 11, 31, 33 and 113 were all named after the titles of Rājarāja I. No. 97 is of Rājendra I. A few others (3, 51, 87, 93, 96, 101, 103, 106 and 116) are clearly Chōla names though they cannot be attributed definitely. Karraḷiyēri *alias* Vikramakēsarich-chaturvēdimāṅgalam (115) at once reminds us of Karraḷi, a queen of Bhūti Vikramakēsari, the famous chieftain of Koḍumbāḷūr. Besides these villages which were called chaturvēdi-maṅgalam, there were many brahmadēyas without the suffix of chaturvēdimāṅgalam, brāhmaṇa residents of which received shares of land under this grant. Thus it can be seen that the practice of establishing Brahmadēyas which started during the Pallava period was completely adopted by the Chōlas resulting in such a large number of Brahmadēyas listed below.² Thus this phenomenal rise of Brahmadēyas during this period is a clear indication of the fact that the ruling kings patronised the Brāhmaṇa settlers from the Andhra country almost continuously. For, as evidenced by the present charter, no less than 775 Brāhmaṇas among these 1083 donees bore names of villages in the Andhra country while it is possible, as already pointed out, that in the case of the rest they had arrived in the Tamil country much earlier and therefore had adopted the local village. The distinction made here between the two groups is supported by another factor. The Brāhmaṇas who are stated in this record as hailing from places with Tamil names referred to above belong mostly to sūtras other than Āpastamba, i.e., Āśvalāyana, Drāhyāyana, Satyāshāḍha, Jaimini etc.

This leads us to the discussion of the *gōtras* and *sūtras* mentioned in this list. Here again a comparison with the earlier lists leads us to certain interesting conclusions, first regarding the names of *Sūtras*. Prāvachana of the Pallava grants is represented by Baudhāyana and Hiranyakēśi by Satyāshāḍha. Pavīliya and Chhandōga mentioned in earlier grants are not found in the present one; but Drāhyāyana is quoted as the *sūtras* of several brāhmaṇas.³ The following *sūtras* are not at all mentioned in the earlier grants: 1) Bhāradvāja 2) Śā(Jā)mbavya 3) Jaimini 4) Kātyāyana 5) Āgnivēśya and 6) Āgastya. The following is the sūtra-wise break-up of the 1083 brāhmaṇas: (1) Āpastamba-615, (2) Āśvalāyana-154 (3) Drāhyāyana-77, (4) Kātyāyana-50 (5) Baudhāyana-54, (6) Satyāshāḍha-42, (7) Jaimini-41, (8) Āgastya-29, (9) Bhāradvāja-11, (10) Jāmbavya-4 and (11) Āgnivēśya-2. For four of the donees (Nos. 936, 940, 942 and 946) the details about sūtras are not available, since the plates are broken at the relevant places. Regarding the diffusion of the *gōtras* and *sūtras* the following groupings may be observed with reference to a few places from where the donees are stated to have hailed (col. 5);

¹ Rājendra I is also known to have had this title.

² This list pertaining only to this charter cannot be exhaustive since several other *brahmadēyas* might have come up during this period in different parts of the country.

³ It may be noted that nearly all the modern Sāmavēdins belong to this *sūtra*.

Place	Gotra	Sūtra	Ref. (Not in the List of donees)
Nellūr	Gautama	Āpastamba	44, 562
Ambikkuravaśāri	Hārīta	Do.	461, 912
Tiruppēr	Pārāśara	Āśvalāyana	5, 11, 426, 601, 603, 852, 1012
Valavūr	Āṅgīrasa	Jāmbavya	10, 268, 269
Nālūr	Kuṇḍiṇa or Kaṇḍiṇya	Āśvalāyana	12-15, 854-857, 859-61
Vēlaṅgudi	Dēvarāta	Do.	16, 997
Idaiyārrumaṅgalam	Rāthītara	Do.	17, 19, 20, 713, 944
Kīraṅgūr	Ātrēya	Do.	18, 189, 605, 1001
Kuṅjappavil	Gārga	Āpastamba	36, 226, 301, 308, 680, 722, 888, 998
Kōrōvi	Bhāradvāja	Do.	37, 42, 200, 236, 334, 357, 358, 364, 468, 501, 573, 681, 754, 758, 759, 915. ¹
Vaṅṅalūr	Gārga	Do.	48, 359, 362, 366, 367, 370, 649
Niṅṅai	Kuṇḍiṇa	Satyāśhāḍha	625, 685, 732, 736, 738, 811
Tirumaṅgalam	..	Drāhyāyaṇa	140, 141, 678, 862
Nerkuṅṅam	Gautama	Satyāśhāḍha	142, 737, 740, 810
Koṭṭaiyūr	Bhārgava	Jaimini	143, 447, 454
Ādaṅṅūr	..	Do.	145, 175, 176, 273, 274, 677
Puḷḷamaṅgalam	..	Do.	147, 190, 422, 1016-20, 1023
Anbil	Viśvāmītra	Do.	177, 966, 1031

This table makes it clear that the donees from most of the places in the Tamil country had moved in a group belonging to a particular combination of *gotras* and *sūtras* other than Āpastamba.

The names of these brāhmanas reveal that, most of them must have been learned men as the titles forming part of their names indicate. The titles, as they occur, are Sōma-yāji, Vasantayāji, Sarvakratuyāji, Agnichit, Vājapēyi, Shaḍaṅgavi (vid), Bhaṭṭa, Krama-vitta, and Chaturvēdi. Of these the first five refer to the performance of Vedic sacrifices and the rest refer to their learning. These two occur in combination with each other (lines 891, 948, 987, 1004, 1304 and 1377). Two other titles which do not have any bearing on their learning are Daśapuriya and Sahasra. 'Daśapuriya' means 'belonging to or an emigrant from Daśapura' a village identified with Mandasor in Malwa. The spurious grant of Dharasēna II of date Śaka 400, also mentions a corporation of the *Chaturvēdins* of

¹ Two more (751; 922) belonged to Āśvalāyana.

Daśapura¹. The other title Sahasra has obviously nothing to do with learning nor with any place. This name 'Sahasra' appears to refer to the number of Brāhmaṇas that formed a group by themselves. This suffix is not met with in any other inscription.² It is not known whether this was the beginning of the formation of the subjects among the members of this community. It should be however noted that epigraphy does not offer any evidence regarding this formation at any period. The names of these Brāhmaṇas contain two parts, the first obviously being the father's name. In Vāsudēvaṇ Śrīkrishṇabhāṭṭaṇ (No. 2) it is evident that Vāsudēva must be the father's name and Kṛishṇa, his own. Bhāṭṭa is a title attached to any learned Brāhmaṇa. Tamil influence is seen in many names such as Tiruvaraṅganārāyaṇaṇ (9), Tirumālbhāṭṭaṇ (19) Tirumāl-Subrahmaṇyaṇ (20), Śrīmādhavaṇ Ādittapiḍāra-daśapuriyaṇ (23), Śrīkrishṇaṇ Vēṇṇambi-daśapuriyaṇ (26), Puṣāpōṣaṇ Tiruveṇkāṭṭadigaḷ Bhāṭṭanambi-daśapuriyaṇ (28), Mādhavaṇ Tirumālirunḷolai-sahasraṇ (42), and Tirukkuruṅguḍi Śrīraṅga-Rudra-kramavittaṇ (651) etc. It is evident that considerable time must have elapsed before the families of these Brāhmaṇas could adopt such Tamil names.

It is interesting to note that four of these names are traceable in the only one contemporary inscription³ referring to Tribhuvanamahādēvich-chaturvēdimaṅgalam which has been identified above with Puttūr in Papanasam Taluk in Tanjavur District. It is engraved on the south wall of the Karavandiśvara temple at Uḍaiyārkōyil. It is stated at the end of the inscription that the transaction recorded in it was written by the *kaṇakkaṇ* of the place under the orders of the representatives of the six quarters (one from each) whose names are also given and who have also signed at the end of the record. It may be generally expected that the names of these representatives should be traceable in the long list of donees. Indeed at least four of them can be identified in spite of the absence of the patronymic and other connected details such as *gotra* and *sūtra* and their previous place of residence. In evaluating the possibilities of these identifications it must be remembered that stone inscriptions do not give in similar context the connected details referred to here. The identifications are proposed below:

1) Piṇḍāndūr Tiruviṇṇagar-niṇṇāṇ-bhāṭṭa-sōmayāḷiyār⁴ representing Rājēndraśōlachchēri. This person may be identified with Tiruvaraṅganārāyaṇaṇ Tiruviṇṇagar-niṇṇāṇ-daśapuriyaṇ (No. 889) of Piṇḍāndūr and of the Vādhūla *gotra* and the Āpastamba *sūtra*, who is stated to be a resident of Kilp-Pūṇḍi *alias* Lōkamahādēvich-chaturvēdimaṅgalam or Dāmōdaraṇ Tiruviṇṇagarniṇṇāṇ-daśapuriyaṇ (No. 906) of Piṇḍāndūr and of the Kapigōtra and the Āpastamba *sūtra*, a resident of the same village as in the case of the former. 2) Tekkūr Kūttāḍi-dipraṇ (for daśapuriyaṇ ?) or bhāṭṭa representing Tribhu-

¹ *SH*, II, 519, n. 1.

² A group of Brāhmaṇas from Vīraṇārāyaṇachchaturvēdimaṅgalam is called Perumbaḍi-Sahasra-dānaṇ-perumakkaḷ (ibid., XXXI, No. 146).

³ *SH*, VII, No. 1036

⁴ These titles are not given in the copper plate. It may be a simple omission or the concerned persons might have acquired them later by performing the sacrifices. The present charter and the stone inscription cited here are separated by an interval of 23 years.

vanamahādēvichchēri. This person may be identified with Vaikuṇṭhaṇ Kūttāḍichēri. This person may be identified with Vaikuṇṭhaṇ Kūttāḍidaśapuriyaṇ (No. 575) of Tekkūr and of the Gautama *gōtra* and the Āpastamba *sūtra*, who is stated to be a resident of Pīrāyakkūḍi in Marugal-nāḍu. 3) Śrī Rāmadēva-bhaṭṭa of Prēmapuṇam representing Arumolidēvachchēri. He may be identified with Śrīdharaṇ Rāmadēvabhaṭṭaṇ of Prēmapuṇam (No. 111) and of the Hārita *gōtra* and Āpastamba *sūtra* and a resident of Vīranārāyaṇach-chaturvēdimāṅgalam. 4) Naḍādūr Kumārasvānūbhaṭṭa-vasantayā-jiyār representing Pavitramānikkachchēri may be identified with Achchivaraṇ Kumārasvānūbhaṭṭaṇ of Naḍādūr (No. 89) and of the Vatsa *gōtra* and the Āpastamba *sūtra* and a resident of the same village as in the case of No. 3. Two more signatories Agnichittabhaṭṭar of Vaṅgippuṇam representing Madhurāntakachchēri and Tiruppēr Chēndan Tirunīlakaṇṭhabhaṭṭar representing Jananāthachchēri of the stone inscriptions cannot be identified with the donees from the respective places.

The last two plates give the details regarding the allotment of lands in shares to various institutions for the maintenance of stipulated services as follows : Two shares (*paṅgu*) were allotted to the following temples which were evidently situated within this new village for maintaining the priests doing worship (*archanābhōgam*) :—

- (1) Śrī-Kailāsam *alias* Śrī-Rājarāja-Īśvaram-uḍaiyār (i) Subrahmaṇyaṇ Nambisāmibhaṭṭaṇ of the Bhāradvāja-*gōtra* and the Baudhāyana-*sūtra*, a śivabrāhmaṇa of Irumbuḷai, a hamlet of Jananāthach-chaturvēdimāṅgalam¹ in Muḍichchōṇāḍu in Nittavinōda-vaḷanāḍu.
(ii) Tōṇṇi-Īśvarabhaṭṭaṇ of the Kāśyapa-*gōtra* and the Baudhāyana-*sūtra*, a śivabrāhmaṇa of Maṅgalam² in Maṅgala-nāḍu in Arumolidēva-vaḷanāḍu.
- (2) Naḍuvīr-Śrīkōyil *alias* Muḍikōṇḍaśōla-viṇṇagar. (i) Dēvadattaṇ Anantapīḍārabhaṭṭaṇ of the Kāśyapa-*gōtra* and the Vaikhāṇasa-*sūtra* from Olōkamahādēvich-chaturvēdimāṅgalam³ in Veṇṇikkūṇṇam in Nittavinōda-vaḷanāḍu. (ii) Kēśavaṇ Tiruvaraṅgabhaṭṭaṇ of the Ātrēya-*gōtra* and the Vaikhāṇasa-*sūtra* from Jananāthach-chaturvēdimāṅgalam in Muḍichchōṇāḍu in Nittavinōda-vaḷanāḍu.
- (3) Tirumēṇṇālī *alias* Tribhuvanamahādēvi-viṇṇagar (i) Subrahmaṇyaṇ Ārāva-mudubhaṭṭaṇ, of the Gautama-*gōtra* and the Vaikhāṇasa-*sūtra* from Pañchavaṇmādēvich-chaturvēdimāṅgalam⁴ in Veṇṇaiyūr-nāḍu in Rājēndrasīmha-vaḷanāḍu. (ii) Amudaṇ Arumolidēvabhaṭṭaṇ of the Vāsishtha-*gōtra* and the Vaikhāṇasa-*sūtra* from Ālattūr⁵ in Tēvūr-nāḍu in Kashtriyasīkhāmaṇi-vaḷanāḍu.
- (4) Jananātha-viṇṇagar-dēvar (i) Chēndaṇ Śīṅgabhaṭṭaṇ of the Bhārgava-*gōtra*

¹ For the identification on this place see No. 97 of list below.

² This must be located in Nannilam Taluk near the border of Mannargudi Taluk. Tiruviḍavāśal is said to be in the same nāḍu (*A.R.Ep.* 1918, No. 12).

³ Vide list below, No. 102.

⁴ Do. No. 29. The name Subrahmaṇyaṇ is interesting, since the Vaishṇavas do not adopt this name nowadays.

⁵ Do. No. 59.

and the Vaikhāṇasa-sūtra from Manukulachūlāmaṇich-chaturvēdimāṅgalam¹ in Āvūrkkūṛṅgam in Nittavinōda-vaḷanāḍu (ii) Parpanābhaṇ (Padmanābhaṇ) Śrīvāsudēvaṇ of the Gautama gōtra and the Vaikhāṇasa-sūtra from Uḍaiyamārt-tāṇḍach-chaturvēdimāṅgalam² in Virāṣōḷa-vaḷanāḍu.

Of these four temples mentioned in this section the first is a Śiva temple and the other three are Viṣṇu temples. Inscriptions copied from the walls of the Karavandīśvara temple at Uḍaiyārkkōyil³ referred to above mention only one Śiva temple i.e., Tiruviraiyāṅkuḍi-Tirukkilāvuḍaiya mahādēvar temple inside the Tribhuvanamahādēvipperēri, which is identical with the temple on the walls of which the inscriptions are engraved. They refer to three Viṣṇu temples: (1) Naḍuvir-tirumurṅgam *alias* Śrī-Muḍikonḍasōḷa-viṇṇagarālvār-kōyil which is no doubt identical with the second of the four temples listed here and called Naḍuvir-Śrīkōyil⁴ and (2) Tiruppārkaḍal-ālvār⁵ and (3) Śrī Purushōttamatt-ālvār.⁶ It is not certain whether the latter two can be identified with the other two Viṣṇu temples in this list.

The two priests who conducted the worship and got the shares allotted to the Śiva temple are described as Śivabrāhmaṇas distinguishing them from the donees of the main grant. It may be also noted here that no place of origin or name of house or family is mentioned in their cases.⁷ Regarding the priests of the Viṣṇu temple it may be observed that all of them are stated to have belonged to Vaikhāṇasa sūtra. The signatory of one of the inscriptions referred to above is stated to have the rights of worship in the temple of Purushōttamatt-ālvār and is also described as Śrī-Vaikhāṇasaṇ. There is not a single Brāhmaṇa, among the donees, who belongs to Vaikhāṇasa-sūtra. Thus it appears that these members of the priestly class may not belong to the same group to which the donees belonged. This distinguishing feature is evidently based on their Vaiṣṇava leanings in accordance with the extant text of Vaikhāṇasa-sūtra which lays more stress on faith in and devotion to Viṣṇu unlike in other texts and which is said to be 'saturated with the idiom of a Dravidian language'.⁸ It will not be unreasonable to surmise that the Śivabrāhmaṇas and Vaikhāṇasas functioning as priests of Śiva and Viṣṇu temples respectively had formed themselves into separate groups long before the period of this charter.⁹

¹ See No. 96 of List.

² See p. 45 above.

³ *SH.*, VII, Nos. 1032 to 1041.

⁴ *Ibid.*, No. 1038.

⁵ *Ibid.*, No. 1035.

⁶ *Ibid.*, No. 1038, line 81.

⁷ This cannot be considered as similar to the omission of such names in the case of a few among the donees of the main grant.

⁸ *History of Dharmasāstra*, Vol. I, p. 106.

⁹ The association of Vaikhāṇasas with the Viṣṇu temples is well attested to by two Chōḷa inscriptions from Tirumukkuḍal (*A.R.Ep.*, 1915, Nos. 172 and 182). Nos. 287 (line 6), 288 (lines 3-4) and 347 (lines 3-4) of *SH.*, VI, provide earliest epigraphical instances of this association.

The next endowment of three shares is made for *tirumaḍai* [p] *paḷḷi* i.e., (the maintenance of) kitchen. This apparently includes provision for this service in all the above-mentioned temples, though only one person is mentioned in this connection. *Jōṭishappaṅgu* i.e., (one) share for the astronomer occurs as the next. The incumbent of this share was Ādittan Gaṇapuram of the Bhāradvāja-gōtra and the Āśvalāyana-sūtra, from Piḍāṅguḍi which is perhaps identical with Pūḍāṅguḍi in Mayavaram Taluk in Tanjavur District. Ampashtan Appāttāḍigal Śiṅgam of Manukulachūlāmaṇich-chaturvēdimaṅgalam¹ in Āvūrkkūrṅgam is next stated to have got the share due for Ashtapattan which is evidently wrong for Ampattan which in turn is a *tatsama* of Sanskrit Ambashtha. According to the *Manusmṛiti*² an ambashtha is one born of a Brāhmaṇa by a Vaiśya woman and his duty is laid down to be the curing of diseases. It is interesting to note that the meaning of 'barber' for ambaṭtan, as is understood to-day, is not applicable here, since *nāvisappaṅgu* occurring later precludes that possibility. This share should be treated as different from the one allotted for *vishubhaga* and mentioned at the end (line 1452) which is self-explanatory. *Kaṇakkappaṅgu* i.e. share for the accountants occurs as the next. Six persons are mentioned in this connection. They are all described as *madhyasthas* of the respective places referred to therein. Three of them also bear names connected with numbers such as Muṇṇūrruvaṇ, Iruṇūruppaduṇ-aruvaṇ and Nānūrruvaṇ perhaps as their patronymics. The first of these three is called Muṇṇūrruvaṇ Nārpattumūvaṇ. Numerous Chōḷa inscriptions are stated to have been drafted by persons bearing such names and described as *madhyastha*,³ thus indicating that one of their important duties was the writing of documents. One of these (line 1408) is stated to be the *madhyastha* of Pāppārkuḍi in Alanādu in Kshatriyaśikhamāṇi-vaḷanādu which may be located in Nagapattinam Taluk. Another (line 1410) was the *madhyastha* of Śrīpūdi whose location is dealt with above.⁴ The rest of the places have been identified in the List. The next item of endowment called *kāvidippaṅgu* is also one similar in all respects to the *kaṇakkappaṅgu* except that each of the four individuals got only half a share instead of one. The number of shares for the next *ugachchappaṅgu* (i.e., for the drummer) was made as eight, one for each of the two drummers for their service in each of the four temples mentioned above. *Nāvisappaṅgu* (for the barbers) was allotted to four persons at the rate of half a share per person. One of them is stated to have belonged to Ūrṅukkāḍu which is identical with Uttukkāḍu in Papanasam Taluk. The following allotments reckoned in *velī* and not in shares are made in respect of various deities including those of the four important temples referred to above. Of the four, Tirumēṇṇāḷi *alias* Tribhuvanamādēvi-vaṇṇagar-dēvar was assigned four *velī* of land and the other three eight *velī* each. Among the rest the other deities which were apparently in the village proper (*iuvūr*) are Kēraḷāntaka-vaṇṇagardēvar, Sūryadēvar, Subrahmaṇyadēvar, Durggaiyār, Mahā-Sāstā, Piḍāriyār and Gaṇapatiyār on the bund of Tribhuvanamādēvip-pērēri.

¹ See No. 96 of List for the identification of the place.

² 10, 8, 13, 15.

³ *SIL*, XIII, index, s.v.

⁴ *supra* p. 47.

INTRODUCTION

Lands were allotted also for Mādēvar, Viṣṇukkaḷ and Piḍāriyār of 13,3 and 9 hamlets (*paḍāgai*) of the village respectively.

Endowments for Vedic studies were also made in the following manner: for Mīmāṃsa-5 *vēli*, for Vēdānta-5 *vēli* and for Vyākaraṇa-4 *vēli*-these three are described as *bhaṭṭarvitti*. The following described as *kiḍaiṭṭupuram* (*ghaṭṭikaṭṭupuram*) get each 2 *vēli*: 1) Paviliyam, 2) Taittirīyam 3) Vājasanēyam, 4) Chāndōgam (Chhandōgam), 5) Atharvam, 6) Talavakāram and 7) Rūpāvatāram. Paviliyam derived from Bahvricha stands for Ṛigvēda. Taittirīyam and Vājasanēyam represent respectively the Kṛishṇa and Śukla Yajurveda. Chhandōgam and Talavakāram are of Sāmavēda. Rūpāvatāra is a work on grammar stated to have been composed by Bhaṭṭanārāyaṇa and Dharmakīrti.¹ Two *vēli* of land were assigned to the person teaching the recital of *Smṛitimūla-grantha* and to the person reciting Bhāratam. The person appointed for cleaning the hall (*ambalam*) and for filling the troughs with water was allotted 2 *vēli* of land. *Viṣa-Bhōga* was another endowment with 2 *vēli*. The potter, carpenter and blacksmith were also given land. In all these cases the names of persons are not given. The engravers' shares are given at the end.²

The extent of land that is covered by one *paṅgu* is not given. 86 1/2 *vēli* of land are accounted for by lands allotted to the deities, Vēdic studies and other services that are mentioned next in the text. It is not known whether *paṅgu* represents the same extent in the case of the priests, cook, accountants, drummers and barbers as in the case of the Brāhmaṇa donees. The total number of *paṅgu* reckoned in the grant comes to 1116 (1083+33). If all the shares may be considered as equal, the value of each *paṅgu* will be about 2 *vēli* and odd.³

Maps:—Two maps are published here. One is of the area of grant as represented in modern maps. The other is a map of the same area incorporating as many features as possible from details furnished in the inscription and the list that follows.

¹ *History of Classical Sanskrit Literature* (M. Krishnamachariar), p. 733, note 8.

² See *supra*, p. 54, for a full discussion on this.

³ This may be more than 4000 *kuḷi*. But *paṅgu* works out to 2400 *kuḷi* according to the Kuram and Pullur plates (*Ep. Ind.*, XXXVI, page 199 and note 4).

List of places mentioned in the donees' section

Division and Sub-division	Village	Identification or location	Reference
1 Rājēndrasīmha-vaḷanāḍu	Tōṇṇār Vīraṇāṇṇaṇṇa- chaturvēdimaṅgalam	Udaiyāṅguḍi (Kāṭṭumamārkōṇḍi), Taluk, South Arcot District	SH, XIII, No. 17
2 Do. Poygai-nāḍu	Gaṇḍarādittam	Kaṇḍarādittam, Udaiyarpalaiyam Taluk, Tiruchchirappalli Dt.	A.R.Ep., 1928-29, No. 193
3 Do.	Maḍḍurāṇṇakach-cha- turvēdimaṅgalam	Alambakkam, Tiruchchirappalli Taluk, Do. ¹	Ibid., 1909, No. 719
4 Do. Miṇṇai-korram	Kāmarasavallich-chaturvēdi- maṅgalam	Kāmarasavalli, Udaiyarpalaiyam Taluk, Do.	Ibid., 1914, No. 78
5 Do. Iṇṇambar-nāḍu	Paḷaiya-Vāṇavaṇ-mahādevich- chaturvēdimaṅgalam	Kumbakonam Taluk, Tanjavur Dt.	SH, XIII, No. 172; A.R.Ep., 1925, No. 112
6 Do.	Svī-Parāṇṇakach-chaturvēdi- maṅgalam	Gōvindaṇṇūtūr (?), Udaiyarpalaiyam Taluk	Ibid., 1928-29, No. 175
7 Do.	Kiḷ-Āṅṅūr	Āṇūr, Kumbakonam Tk.	..
8 Do. Miḷalai-nāḍu	Chēṇālūr	..	..
9 Do. Maṇṇi-nāḍu	Ēmanallūr	Kumbakonam or Udaiyarpalaiyam Tk.	..
10 Do.	Idaiyarinnālūr (for Idaiyāṅṇunallūr)	..	..
11 Do.	Vēmbaṅṇūr alias Chōḷamārttāp- dachaturvēdimaṅgalam	Vēppattūr, Kumbakonam Tk.	A.R.Ep., 1907, No. 1,
12 Do.	Muḷḷāṅṅuḍi	Mullaṅṅuḍi, Do.	..
13 Do.	Idavai	Kumbakonam or Udaiyarpalaiyam Tk.	..
14 Do. Vīḷattūr-nāḍu	Kāṭṭūr	Tiruchchirappalli Tk.	Cf. SH, No. 92
15 Do. Kāra-nāḍu	Ōṇmāṇṇipuliṇṇār alias Ulagaṇḍa- ḷaḷach-chaturvēdimaṅgalam	..	Cf. above, XXII, p. 236
16 Do. Tiruvindaḷūr-nāḍu	Chēṇḍaṇṇuḍi	Mayavaram Tk.	..
17 Do.	Tirunāṅṅiyūr	Do.	A.R.Ep., 1921, No. 538
18 Do.	Māṇḍiṇṇuḍuḍevich-chaturvēdi- maṅgalam	Paṇḍaravāḍai, Mappadugai	Ibid., 1925, Nos. 8 and 10
19 Do. Kuṇṇukai-nāḍu	Kaḍalaṅṅuḍi	Kaḍalaṅṅuḍi, Do.	A.R.Ep., 1914, No. 9
20 Do.	Kāviriṇṇaṅgalam	Do.	..

¹ 'Do', stands for Taluk and/or District of the preceding item.

21	Do.	Adigamaṅgai-nāḍu	Peruntōṭṭam	Peruntōṭṭam, Shiyall Tk.	
22	Do.	Tirukkalūmaṅai-nāḍu	Udayadityamaṅgalam	Shiyall Tk.	<i>A.R.Ep.</i> , 1930-31, No. 60
23	Do.	Nallāyṛ-nāḍu	Kaṇjaṇṇūr	Kaṇjaṇṇūr, Kumbakonam Tk.	
24	Do.	Do.	Mahēndra Koṭṭūr	Koṭṭūr, Do.	ibid., 1925, No. 178
25	Do.	Nāṅṭūr-nāḍu	Kuṇṇam	Shiyall Tk.	
26	Do.	Do.	Marudūr	Do.	
27	Do.	Do.	<i>Taṇṭiṇṇār</i> Perumbargappuliyūr	Do.	
28	Do.	Vepṇaiyūr-nāḍu	Jōṭyakkuḍi	Do.	
29	Do.	Do.	Paṇṇaṇṇamahādēvachchamuvēdimāṅgalam	Do.	<i>A.R.Ep.</i> , 1912, Nos. 527-29 and 538.
30	Uḷaḷārck-kūṟṟam		Tiṇṇakkuḍi	Tiṇṇakkuḍi, Vēdiachalam Tk.	
31	Vēṇāḷippāḍi		Jayāṇḍondāṣōḷachchaturvēdimāṅgalam	South Arcot Dt.	<i>A.R.Ep.</i> , 1913, No. 398
32	Tuṇṇōḷappāḍi		<i>Taṇṭiṇṇār</i> Vāḷavaṇ-mahādēvichchaturvēdimāṅgalam	Vāḷaipuraṇṇam or Cuddalore Tk.	
33	Uyyakkondār-vaḷṇaṇḍu,		Taṇḍantōṭṭam <i>alias</i> Munnadī-sōḷach-chaturvēdimāṅgalam	Vāḷaiyamaḍēvi or Erumbūr, (?) Chidambaram Tk.	<i>A.R.Ep.</i> , 1913, No. 398
34	Do.	Pāmbūr-nāḍu	Kaḍaiyakkuḍi	Taṇḍantōṭṭam, Kumbakonam Tk.	..
35	Do.	Do.	Tirukkudamūḷku	Do.	..
36	Do.	Ambār-nāḍu	Āṭattūr	Kumbakonam	..
37	Do.	Do.	Pōḷaṭṭuḍi	Āṭattūr, Nannilam Tk.	..
38	Do.	Do.	Vēḷaṇṇuḍi	Pōḷaṭṭuḍi, Do.	<i>A.R.Ep.</i> , 1930-31, No. 280
39	Do.	Vēṇṇaḍu	Vaikal <i>alias</i> Vāṇavaṇ-mahādēvichchaturvēdimāṅgalam	Vēḷaṇṇuḍi, Do.	..
40	Do.	Do.	Tirumaḷalai	Vayalūr (?) Nannilam Tk.	..
41	Do.	Tiraimūr-nāḍu	Vaṇṇakkuḍi	Tiruvṇiṇṇiḷḷalai, Nannilam Tk.	<i>A.R.Ep.</i> , 1908, Nos. 423 and 435
42	Do.	Tiruvaḷṇḍūr-nāḍu	Uṭṭamaṣōḷach-chaturvēdimāṅgalam	Kumbakonam Tk.	ibid., 1907, No. 273
43	Do.	Do.	Akkuṇṇār	Māpakkuḍi, Māyavaram Tk.	<i>A.R.Ep.</i> , 1925, Nos. 35 and 259.
44	Do.	Do.	Vilal <i>alias</i> Vāmana-maṅgai	Do.	..
45	Do.	Kuṇṇambūr-nāḍu	Kāyakkuḍi	Do.	..
46	Kēṇṇaiyāṣṭhāṇṇai-vaḷṇaṇḍu,		Māṇṇuḍi	Kaṭākkuḍi, Pondicherry State	<i>SI</i> , VII, No. 1024
47	Do.	Pāmbūr-nāḍu	Śrī-Tuṇṇamaṅgalam	Kumbakonam or Nannilam Tk.	..
48	Do.	Tirumaṇaiyūr-nāḍu	Chēṇṇūr	Śidakkamaṅgalam (?) Nannilam Tk.	<i>Ep. Ind.</i> , XXII, p. 236.
49	Do.	Chēṇṇōrk-kūṟṟam	Nālūr	Papanāṣam or Nannilam Tk.	
50	Do.	Do.	Kuḍavāyil	Nālūr, Papanāṣam Tk.	<i>SI</i> , XIII, No. 309
				Kuḍavāṣal, Nannilam Tk.	..

51	Do.	Vēla-nāḍu	Rājamallach-chaturvēdi-maṅgalam	Nannilam Tk.	
52	Do.		Tirumallūr	Agarattirumallūr, Do.	
53	Do.		Vīḷaṅguḍi	Do.	
54	Do.		Vīḷamar	Do.	
55	Do.	Tiruvūr-kuṅṅam	Kurukkattī	Kurukkattī, Nagapatṇam Tk.	CE. SH, XVII, No. 590
56	Do.		Adivappīmaṅgalam	Adiyakkamaṅgalam, Do.	SH, XVII, No. 617
57	Do.	Marugal-nāḍu	Pirāyakkuḍi	Nannilam Tk.	
58	Do.		Idaiyāṭṭrakkuḍi	Idaiyāṭṭaṅguḍi, Do.	A.R.Ep., 1925, No. 199
59	Do.	Tēvūr-nāḍu	Āṭṭūr	Vaḍakkāḷattūr, Nagapatṇam Tk.	
60	Do.	Mujaiyūr-nāḍu	Kundayaich-chaturvēdi-maṅgalam	Mayavaram Tk.	A.R.Ep., 1910, No. 106
61	Do.		Chāttamaṅgalam	Do.	
62	Do.	Panaiyūr-nāḍu	Bhūlokamaṅkakkachi-chaturvēdi-maṅgalam	Tiruppuṅalūr, Nannilam Tk.	A.R.Ep., 1927-28, Nos. 44 and 52
63	Do.		Mūlumaṅgalam	Mūlumaṅgalam, Do.	
64	Do.		Eyinaṅṇūr	Do.	
65	Do.	Ala-nāḍu	Atiṇṇaiyūr	Atiṇṇaiyūr (?) Nagapatṇam Tk.	
66	Do.	Pāṭṭanāk-kuṅṅam	Koṭṭārakkuḍi	Koṭṭārakkuḍi, Nannilam Tk.	Ep. Ind., XXII, p. 237.
67	Do.		Channamaṅgalam	Seṅgamaṅgalam, Nagapatṇam Tk.	Do.
68	Arumoḷḍēva-vaḷanāḍu, Puṅaṅkarambhai-nāḍu		Chemṇiyannamahādēvich-chaturvēdimāṅgalam		
69	Do.		Sīṅhalāṇiāṅkachi-chaturvēdi-maṅgalam	Sīṅgalandī, Nagapatṇam Tk.	
70	Do.		Kōḷaṇḍarāmaich-chaturvēdi-maṅgalam		
71	Do.		Papaiyūr	Papaiyūr, Do.	
72	Do.		Paḷaiya-Vāṇavaṇmahādēvich-chaturvēdimāṅgalam		
73	Do.		Perumbal-Marudūr	Peruvadamarudūr, Mannarguḍi Tk.	
74	Do.	Vaṇḍāḷai-Vēḷūrk-kuṅṅam	Koṇṇūr	Koṇṇūr, Tirutturaiṇṇandi Tk.	
75	Do.		Koṇṇūr	Kurumbal (?) Do.	
76	Do.		Koṇṇu	Nagapatṇam Tk.	
77	Do.	Ala-nāḍu	Vallam aṭṭar Viḍṭivīṇḍuṅch-chaturvēdimāṅgalam	Sembiyāṇmahādēvi, Do.	SH, XIII, No. 72
78	Do.		Chenṇiyanmahādēvich-chaturvēdimāṅgalam	Kḷaiyūr, Do.	A.R.Ep., 1946-47, No. 89
79	Do.	Idaiyāla-nāḍu	Kḷaiyil aṭṭar Paramēṣvaramaṅgalam	Tirutturaiṇṇandi Tk.	

80	Do.	Kundavaiñch-chaturvēdi-maṅgalam	Do.	III, XVII, No. 462
81	Do.	Kaṇḍavanīñchal <i>śloka</i>	Kaṇḍavanūgudi (?), Nagapattinam Tk.	
82	Do.	Paramēśvaramaṅgalam	Do.	
83	Do.	Kaṇṇappal	Do.	
84	Do.	Iṭṭiyāṅkuḍi	Iṭṭiyāṅkuḍi, Do.	
85	Do.	Aṇṇikōśamaṅgalam	Nannilam Tk.	Cf. <i>A.R.Ep.</i> , 1918, No. 23
86	Do.	Tāḷaikuḍi	Do.	
87	Do.	Nerukuppai	Nerukuppai, Nannilam Tk.	
88	Do.	Vīṇatāñchitta-maṅgalam	Do.	
89	Do.	Kiḷlikuḍi	Kiḷlikuḍi, Nagapattinam Tk.	
90	Do.	Māṇṭakamaṅgalam	Do.	
91	Do.	Korṇaṅkuḍi	Korṇaṅkuḍi, Tirutturaipundi Tk.	
92	Do.	Āṇṇṇir	Āṇṇavattūr (?), Mannargudi Tk.	
93	Do.	Kuṇṇiyūr	Kuṇṇiyūr, Do.	
94	Do.	Neḍumaiñal <i>śloka</i> Madanamañ-jarich-chaturvēdimāṅgalam	Tiruvaramēśvaram, Do.	<i>A.R.Ep.</i> , 1911, No. 119.
95	Do.	Amīṭṭiravaññich-chaturvēdi-maṅgalam	Amṛuthavallī, hamlet of Puḷiyakkudi, Papanasam Tk.	
96	Do.	Narasīṅgamaṅgalam	Do.	
97	Do.	Iṇṇupudal <i>śloka</i> Manukula-chūḍamañich-chaturvēdi-maṅgalam	Irumbudalai, Do.	<i>A.R.Ep.</i> , 1910, No. 3 See Map.
98	Do.	Jananāthach-chaturvēdi-maṅgalam	Āḷaṅguḍi, Papanasam Tk.	<i>A.R.Ep.</i> , 19202, No. 510 See Map.
99	Do.	Chirṇṇipāḷ <i>śloka</i> Paramēśvara-maṅgalam	Chittanvākūr, Do.	
100	Do.	Vijayālayach-chaturvēdi-maṅgalam	Śāḷiyamaṅgalam, Papanasam Tk.	See Map.
101	Do.	Oḷimidi	Oḷimidi, Mannargudi Tk.	Do.
102	Do.	Pūvanūr <i>śloka</i> Avaiṇkēśarich-chaturvēdimāṅgalam	Pūvanūr, Mannargudi Tk.	Do.
103	Do.	Kiḷip-Pūḍi <i>śloka</i> Lokamahādēvich-chaturvēdimāṅgalam	Do.	Do.
104	Do.	Rājakēśarich-chaturvēdi-maṅgalam	Koyl-Tēvaṇvānpēṭṭai, (near Pāṇḍaravāḍai), Papanasam Tk.	<i>A.R.Ep.</i> , 1923, No. 274.
105	Do.	Malaiyakkach-chaturvēdi-maṅgalam	Tanjavur or Tiruchchirappalli Tk.	
106	Do.	Māṇṇēr	Māṇṇērī, Tanjavur Tk.	
		Tondavañich-chaturvēdimāṅgalam	Laḷguḍi Tk.	

107	Do.	Idaiyārumaṅgalam	Viḍā (or Edai) yātumaṅgalam, Do.	<i>A.R.Ep.</i> , 1928-29, No. 112; 1962-63, Nos. 633-34 <i>SI</i> , VI, No. 441
108	Do.	Chandirālēkkaich-chaturvēdi- maṅgalam Tirupēr	Chendalai, Tanjavur Tk.	
109	Do.	Uttamaññich-chaturvēdi- maṅgalam	Tiruppiūr, hamlet of Kachehā- maṅgalam, Do.	
110	Do.	Mulari <i>alias</i> Śrīkaṇṭha- chaturvēdimaṅgalam	Tiruppallāturai, Tiruchirappalli Tk, Tiruchirappalli District.	<i>SI</i> , XIII, No. 106
111	Do.	Chōḷamaḍevich-chaturvēdi- maṅgalam	Tiruverumbūr, Do.	<i>ibid.</i> ,
112	Do.	Rājāsrayach-chaturvēdi- maṅgalam	Chōḷamaḍēvi (?) Do.	<i>A.R.Ep.</i> , 1908, No. 576
113	Do.	Nāṅgai-Brahmaḍēyam <i>alias</i> Apūṇṇāich-chaturvēdi- maṅgalam	Uyakkondān-Tirumalai, Do.	<i>ibid.</i> , 1908, No. 457
114	Do.	Nāṅgai-Brahmaḍēyam <i>alias</i> Apūṇṇāich-chaturvēdi- maṅgalam	Nāṅgavayam, Kulitralai Tk.	<i>SI</i> , VIII, Nos. 643 and 654
115	Do.	Kargaliyēri <i>alias</i> Viṭra- makēsarich-chaturvēdimaṅgalam	Tiruviḷāṅgudi, Kolattur Taluk	<i>Ins. (Text) of the Pudukkottai State</i> , No. 89
116	Do.	Chōḷakulaṭilaka-Uttama- chaturvēdimaṅgalam	Do.	<i>A.R.Ep.</i> , 1914, No. 170
117	Do.	Tēṇṇē Tiruvellarai	Tiruvellarai, Lalgudi Tk.	..
118	Do.	Uttamaśōḷach-chaturvēdi- maṅgalam	Do.	..
119	Do.	Perumamudūr	Lalgudi or Musiri Tk.	
120	Do.	Tirumaṅgalam	Tirumaṅgalam, Lalgudi Tk.	<i>A.R.Ep.</i> , 1929-30, No. 231
121	Do.	Sancturumaṅgalam (Sengēdimaṅgalam)	Saṅgēṇḍi, Do.	<i>ibid.</i> , 1927-28, No. 325
122	Do.	Mānamilattallūr	Maṇūr, Tirumelveli Tk.	<i>Ep. Ind.</i> , XXII, p. 9

TEXT

SANSKRIT PORTION

[Metres: Verses 1, 2, 27, 29, 34-36, 46, 58, 68, 70 *Śārdūlavikrīḍita*; Verses 3, 47, 53, 55-57, 75 *Śṛaḍḍharā*; Verses 4, 9, 11, 13, 15, 20-22, 28, 30-32, 40, 50, 52, 60, 69, 76 *Anuṣṭubh*; Verses 5, 14, 17, 24, 25, 49, 64, 71, 73 *Vasantatilakā*; Verses 6, 7, 16, 18, 19, 33, 37, 38, 41, 44, 48, 51, 65 *Upajāti*; Verse 8 *Vyōgini*; Verses 10, 54 *Mālinī*; Verses 12, 43 *Pushpitāgrā*; Verse 23 *Ruchirā*; Verses 26, 66, 67, 72 *Maṇḍākrāntā*; Verse 39 *Pratīkṣharā*; Verse 42 *Varṇasasthāvilā*; Verses 45, 61 *Mañjubhāṣiṇī*; Verse 59 *Prithvī*; Verse 62 *Soḍagatā*; Verse 63, *Rathoddhatā*; Verse 74 *Praharṣiṇī*.]

First Plate; First Side

- 1 Svasti śri | Lakṣmī-pīna-payō-dhara-dvaya-taṭi-kāśmīra-paṇk-āṇkita bhā-
myat(n)-mandara-tuṅga-
- 2 śṛiṅga-kāṣṭhā-bhṛāṅgishṭu-hēṃ-āṅgadāḥ [1*] rakṣaṇtō hari-nīla-nīla-vapushō
lōka-trayam śā-
- 3 [r*]ṅgipaś=śāṅg-ādy-āyudha-śōbbhaś=śriyam=alam puṣṇantu vō bāhavaḥ
| [1*]¹ Patmā(dṁ-ā)nanda-karā nīrasta-tāmasa[s*]=sva(sa)
- 4 nmārgga-śōbbhā-karā nī[r*]dūhāt-ākṣhila-rāja-maṇḍala-ruchō nīty-ōday-ōt bhā-
(dbhā)sinah [1*] yaj-jātā dadhati sva-
- 5 varṇsa-gurupā sāmyaṃ savitrā yugam pāyād=arṇava-mēkhalām vasumatīm
śrīmān sa Chō!-ānya-
- 6 yaḥ | [2*] Ādri(sī)d=ādyō nṛpāṇām Manur=Ahimakarād=viśva-lōk-aika-
nētrād=Ikṣvākus=tat-tanūjō=
- 7 'juni nṛipa-makuṭa-śrēṇi-liḍh-āṅghri-pīṭhaḥ [1*] Māndhātā dhāt(ṛi)-kalpō guṇa-
nīdhir=abhavat=tat-kule bhū-
- 8 mīpālō yō Lōkālōka-śail-āvadhi vidhivad=inām(mām) pālayāmāsa bhūmim |
[3*] Mochukundō
- 9 Mukunda-śrīr=ajanishṭa tatō nṛpaḥ [1*] Yas=sur-āsura-saṅgrāmē surālayam=
apālayat | [4*] Prakhyā-
- 10 ta-tad-vimāla-varṇsa-maṇa(ni)-pradī(dī)pō rājā babhūva Śībīr=apratīma-pra-
bhāvaḥ [1*] Yasy=ā[vadāna*]-mahimā
- 11 mahani[ya*]-kīrttēs=sāṅgīyatē jagati santatam=ēva satbhīḥ(dbhīḥ) | [5*]
Par-ārttha-samrakṣita-jīvi-
- 12 tasya tasy=āti-gam(m)bhūra-guṇasya rājāḥ [1*] Vyāsaṃ kavīnām=ṛishabham
(bham) viḥāya kō vā guṇā(u*)

¹ The close correspondence between some of these verses with those in the Leyden grant is pointed out on p. 53 above.

- 13 varṇayitum samartitaḥ | [6*] Tad-vaiṣṇa-vārākara-pūrṇa-chandrō nidhiḥ-
kā(ka)lānām = ajanishṭa Chō-
- 14 laḥ [1*] Yad-vaiṣṇa-jātā yad-upajñam = ēva Chō] -ābhidhānam = dadhati kṣhītisāḥ |
[7*] Para-vāraṇa-
- 15 rāja-kēsari tanayō = 'sy ājani Rājakēsari(rī) [1*] nripatiḥ Parakēsari(rī)
tataḥ para-chakr-ōmmathan-ō-
- 16 mukhō bali | [8*] Rājakēsariṇō nāma Parakēsariṇō = 'py = adah [1*] sva-vaiṣṇa-
janmanām rājñām = ājñ = āś-
- 17 tparivṛtitaḥ | [9*] Surā-gurur = itī rājñ tat-kulē prādurāsīt sura-gurur = iya
buddhyā bhāsamānō samā-
- 18 naḥ [1*] jāvatī bhuvam = aśēshām yatra [ū]vra-pratāpē padam = akṛita na nṛityu
[r*] = bhūta-bhūta[h*] = prajāsu | [10*] Yatō bibhyati bhū-
- 19 tāni tan = nījī(nirjī)tya mah-āhavē [1*] lēbhē sa Mṛityujin = nāma du[r*]llabhan
= tridaśair = api | [11 [1*] Vasur = Ūparicharas = tad-anva-
- 20 yē = bhūn = narapatir = Arkka iv = ōj[ī]valan sudhāmām = arachara nripari
(svadhāmā [1*] acharad = uparī) yō = dhīruhya divyam sura-sadanasya manō-
- 21 jayam vimānam | [12*] Arikālō mahi(hi)-pālali Karikālās = tad-anvayē [1*]
prādur-ābabhū[va ya]ś = chakrē Kāvē[rī]-rīra-ba-
- 22 ndhanam | [13*] Tad-vaiṣṇajēshu nri-patīshv = amirēshu mā(nā)kam prāptēshu
bhukta-sakal-āvam-mastha(nā)lēshu [1*] r[ā]-

First Plate; Second Side

- 23 j = ājanishṭa Vijayālaya-nāmadhēyō yō = ratsha(ksha)d = atsha(ksha)ta-balaḥ
tshi(kshi)tim = arṇav-āntām | [14*] Ādity[ō]
- 24 bhūbrītas = tasmād = udagād = atula-dyutiḥ [1*] dhvastārāti-mahi-pāla-dhvānta-
chakra[h*] = prāta(pratāpa)vān | [15*] Ananta-ratna-
- 25 prakar-aika-vāsād = udāra-satvād = udiyāya tasmāt [1*] Parāntakō viśva-hūtāya
rājā rāj = ē-
- 26 va dugdhām(m)bu-nidhēh kalābhīḥ | [16*] Nirjītya Simhala-patiṇ yadli Pāṇḍya-
rājam prakhyāta-ki[r*]ti-
- 27 m = aṭha Kēraḷam = apy = ajayyam [1*] Vīras = sa Pallava-nripañ = cha yasā
(śā)ntsi tēshām rāshtrāṇi ch = ādita va-
- 28 sūni cha vāhanāni | [17*] Sva-bāhu-vi[r*]yy-āvajit-ākṣhī-āśā-mukh-ōpanit-
āmala-hāṭakēna [1*] sa-
- 29 māvrīṇō[n*] = mandīram = Indumanlēr = Vyāggṛ-āgrahārē Ravi-vaiṣṇa-dīpaḥ |
[18*] Sa Vīranārāyaṇam = agra-
- 30 hāram rājā sva-nām[n*]ā tilakam prithivyāḥ [1*] nivēśayāmāsa mahā-vibhūtīm
kalp-āvasānēshv = a-

- 31 pi nirvikāram | [19*] Śrīmatō mahatā[ś*]-śrīmān=agrahātā[n*]= nyavivī-
śata(t) [1*]atyā(nyā)n=api sa rāj-ēndras=ta-
32 tra tatra mahitalē | [20*] Mahīm=mahā-phalām karttum=agādhā vimalē
(l-ō)akāh [1*] nadis=sa khānayā-
33 māsa śataśo=tha sahasraśah | [21*] Sura-pō(lō)ka-paritrāpa-parē tasmīn Parān-
takē [1*]na-
34 ra-lōka-paritrānan=tat-sutō-rinjayō=karōt | [22*] Ariñjayād=ajani purānta-
35 k-ōpamah Parāntakaḥ para-nṛipa-chakra-marddanah [1*] apālayaj=jala-nidhi-
mēkhalā-
36 m=mahīm sukhēna yō nija-guṇa-rañjita-prajāḥ | [23*] Chēvūra-nāmami¹ purē
nijachā-
37 ru-chāpa-mukt-ātisāra-śara-rāśi-nirantar-āśah [1*] śāt-āsi-bhinna-ripu-danti-giri
(r-i)ndra-niryyad-rakt-āpagā ba-
38 hu-vidhā niravarttayad=yah | [24*] Yō maṇḍal-āgra-pari-khaṇḍita-vairi-shaṇ-
ḍaṇ=chaṇḍam vijitya tarasā yudhī Vi-
39 ra-pāṇḍyam [1*]ārōpayat sapadi Samhya(hya)-nagēndra-tuṅga(ṅga)-śrīṅgan=
divaś=cha vimalān=nija-kīrtim (kīrtim)=
uchchah | [25*]
40 Tasmīn jā(yā)tō tridaśa-nilayan=trātum=urvvi-padi(t-i)ndrē tat-putrō='sau
nṛipati-makuta-śrēṇi-li(lī)dh-ā-
41 mghri-pīṭhah [1*] dōshyā Śēshō='raga-pati-tanu-śrīmushā Rājarājō gurvīm=
urvīm=udavahad='mās Chō(mām chō)ḥ-
42 varṇa-pradīpaḥ | [26*] Jitvā Sīmhaḥ-Pāṇḍyē(ṇḍya)-Kēraḷa-nṛipān Koṇkē-
śvarān=Mālavān=Andhrān Gaṅga-Ka-
43 līṅga-Vaṅga-Magadhāmś=Chālukya-rājān Kurūn [1*] anyān=apy=akhilān
=rapē bhujā-ba[1*]ān(lāt)=tēshām gajā-
44 n vājīnō dēśā[n*] ratna-dhanāni vikrama-dhanaś=śrī-Rājarājō=grahī |
[27*] Yad-danti-danta-tsha(ksha)tayō rājantē=ny(dy)=ā-
45 pi sa[rva]tāḥ [1*] Tuṅgabhadra-nadi-[to*]yō(ya)-drō(rō)dhō jaga(gha)na-bhū-
miṣhu | [28*] Kalp-ānt-ā[r*]ṇava-sannibhan=nija-balam yas=sannivar[tya]

Second Plate; First Side

- 46 tsha(ksha)nād=āruhya svayām=ēka ēva turagam Satyāśray-ānikinīm [1*]
āyāntīm=atī-vēgātō='sī-latayā
47 pratyagrahāt li(l=li)layā Gaṅgān=deva iv=Ēśvaras=sva-jayayā vēgāt=prda
(ta)ntīm=divah | [29*] Bāparāja-
48 m samutsāryya bāpēr (pair-) Bāpāsura-dyurīm [1*] Bhōgadēva-śiraś-chhēdam=
[a*]karōt=sa mahā-bhujah | [30*] Satyā-
49 śrayasya sēnānīḥ Kēśavah Kēśav-ōpamah [1*] Rājarājēna tēn=ājau jīva-grāham=
anri(grī)hyata | [31*]

¹ for *nāmi* which violates metre.

- 50 Arājata sa Rājēndras = satiharann = ari-vāhinīh [1*] yug-ānta-samayē sarvvāh prajā
[i]va Pinākagri (bhri) t [32*]
- 51 Achichhūna-pād-ōru-yug-ōdar-ōrah-kar-ōutam-ānīgō yudhi tatra tatra [1*] ēkō = 'pi
n = ālatshya (kshya) ta tē-
- 52 na rājñā nibhanyamānē dvishatām = anikē || [33 1*] Aśva-śrēṇi-parampar-ōrmmi-
valayam = mātanga-nakrā-
- 53 kulam patti-vrāta-vilōla-vāri-nikaram prachchhanna-bhūmaṇḍalam [1*] ādatt =
āśu jaya-śriyam saha yaśa-
- 54 ś-Chandrēpa Satyāśray-ānik-āpdim(bdhim) bhuja-mandarēga tarasā nirmma-
thya vēgēna yah || [34 1*] E-
- 55 kēn = aiva turamgamēpa balinaṁ Satyāśrayan = tam tsha(ksha)-nā[d*] = vidrāvy
= Āntaka-sannibhō rāpa-
- 56 mukhād = rakt-āpagā-sa [in*] kulāt [1*] tan-matta-dvīpa-vāji-rana-vanit = ānēk =
ātapatra-dhvajān = yō-
- 57 grīhṇāt(n) = Manu-varṇsa-kētur = akhūlānas(m) = tad-bāhu-vīryy-ārjjitān || [35*]
Ā-śailāt = tapan-ōda-
- 58 y-ōj[j]vala-tatād = ā datsha(ksh)ṇ-āmbhōnidhēr = ā cha (ch-ā)st-āchala-rāja(ji)nō
giri-panē(tē)r = ā Śam-
- 59 bhūn = ādhishṭitān(t) [1*] rājānō niśa(ja)-varṇsa-ratsha(ksha)ṇā(ṇa)-parā bhōktuṁ
= cha bhōgāna(n) bahūn = nity-ānitya-vinōda-pā-
- 60 da-kamala-dvandvaṁ sam-āśisrī(śrī)yan || [36 1*] Yatas = sa rājā nija-pāda-bhājān
rājñām = udārō bahudh = āśrayō =
- 61 bhūta(t) [1*] ataḥ prithivyām = atula-prabhāvaṁ Rājāśrayan = tan = nigadanti
santaḥ || [37 1*] Sampat = surēndrasya-yamasya cha = ā-
- 62 pi Prachētasō Vaiśra[va*]ṇasya ya(yā) yā [1*] sā sā hrit = āśin = ōri-varēpa tēna
kramēpa jivā hari-
- 63 tas = tadi(dī)yāh || [38*] Samajjanat sa nripatim-mahimān(man)-Madhurān-
takam Manu-kul-ābharanam [1*] pravadanti yaṁ Kali-ba[1*a]
- 64 m = mathitum Harir = ēva bhūnim = avatī(r*)ṇṇa iti || [39*] Smitēna vapushah
kāntyā pītṛōs = sa mudam = āvahan [1*] bhūyasī-
- 65 ā = cha dvishām bhūim = avarddhata dinē dinē || [40*] Śanaś = śanair = bhūmi-
talē padāni nyādhatta dhātṛi-kara-saṁgi-
- 66 hasta[h*] sōdhum gi(ki)m = ishē garimānam = uvi(urvī) na vā mam = ēt = īva sa
sarṇsayānah || [41*] Sa bāla ēv = ākhi-
- 67 la-vēda-śāstra-vit = turamga-mātanga-rava(th-ā)dhūrōhaṇē [1*] kṛita-śramaś =
śastravid = astra-gō(kō)vidō guṇair = u-

Second Plate: Second Side

- 68 dāraiḥ prakṛiti-priyō = bhavat || [42*] Gatavati satī tatra Rājarājē bhuvam =
anubhūya divaṁ sukhēna bhō-

- 69 ktum [I*] guṇa-maṇi-gaṇa-sindhur = ēsha dhūrō dhuram = adadhā[n*] = Madhu-
rāntakō dharāyāḥ | [43*] Sarōja-rāga-
- 70 dyuti-dīpit-āṁśam bhai(hai)mam sa mūrdhna makutaṇ = dadhānaḥ [I*] arājat
= ōchchaś-śiras = ārkka-bimbam samudva-
- 71 han prātar = iv = ōday-ādrīḥ | [44*] Dadhati tridhāma-charitē mahī-dhuram
mahatā bhujēna Madhurāntakē nri-
- 72 pē[I*] Kali-Rāhu-vaktra-ru(ku)harād = vinirggataṇ = jagad = indumaṇḍalam =
[iva*] vyarājata | [45*] Lōkō dharmma-paras = sva-karmma-ni-
- 73 ratō dūri-kṛit-ōpāplavō nitya-śrīr = nniyat-ōtsavaḥ pramuditas = saty-ābhīrāmas
= sukhi [I*] kālē vṛiṣṭi-
- 74 samāgamaś = Śiva-jalā nadyō = bhayat(n) sarvvatō nānā-sasya-vibhūṣitā vasu-
matī yasimna(n) mahīm śā-
- 75 sati | [46*] Labdhā dharmm-ōday-ādrāv = udayam = anu-dinam viśva-lōk-aika-
vandyō nānā-bhūbhṛit-sahasr-ā-
- 76 maṇi¹ la -maṇi-vīlasan-mūrdhna-vinyasta-pādaḥ [I*] dēvas = ti(tī)vra-pratāpō
nija-kura-vihit-āśē-
- 77 sha-lōk-ōpakāras = sō = yam san-mārgga-vartti Ravir = iva jagad = adyōtayat sv-
ānvay-ā-
- 78 dyaḥ | [47*] Kāmbōja-rājō ripu-rāja-sēnā-jaitrēṇa yēn = ājaya-
- 79 d = āhavēṣhu [I*] tam(m) prāhiṇōt prārthita-mitra-bhāvō yasmai ratham ratshī
(kshī)tum = ātma-
- 80 lakshmim | [48*] Samprēṣhitair = abhinav-ābhra-nibhair = asamkhyair =
bhadrair = ggajair-ggiri-charair = a-
- 81 bhishēka-yōgyai[h] [I*] yañ = Chakragōṣṭha-patir = apratima- prabhāvaṁ
santōṣhya sampadam = avāpad = atīva dhīmā-
- 82 n | [49*] Śāsanam = tasya rājānas = sarvvē bhūt = āvahanm = iti [I*] n = ātmbhu
(dbhu)tam śiras = ādy = āpi Mahēndrō = pi bibharti yat | [50*]
- 83 Tāvan = na kurvvē girikā-vihāram yāvan = na grīhṇāmy = atha Māna(nya)
khētam [I*] iti pratijñām sa samāva(pa)yishya-
- 84 n [pi]tur = nripas = tat(tad-)grahaṇ-ōtsukō = 'bhūt | [51*] yad = vibhāti paritshī
(kshī)ptam sālēn = āmbuda-chu[m*]binā [I*] lō-
- 85 k-ālōkāchalēn = ēva paritam tshī(kshī)ta(tī)-maṇḍalam | [52*] Tasminn =
ādīpyamānē sati mahatī purē yat(d-)bala-tshī(kshī)-
- 86 pta-vahni-jvālā-mālā-sahasrair = vvividha-maṇi-may-ōtturiga- ha[r*]mmya-sihālē
shu [I*] vyadyōtant = ēndra-ni-
- 87 la-dyutibhir = apilūtēṣ = ūta(d)gatair = ddhūma-jālās = sīma[n*]tūnyaś = chalant
yas = taṭita iva muhu [r*] = mēgha-brind-ō-
- 88 darēṣhu | [53*] Tiriti(di)vam = api nitāntan = tat(t)-pura-prōtthit-ōgra-jvalad
anala-śikhābhīr = grasymānam vihāya [I*] sura-pa-
- 89 rishad = adhāvati(t) prāyaśō = 'kāṇḍa ēva prala[ya*]-samaya- vi(va)hnin = tarkka-
yanti bhayēna | [54*] Chālukyānām Yadū-

¹ This *ṇi* is unnecessary.

Third Plate; First Side

- 90 nām = api vimala-yaśō-lamkṛit-āśā-mukhānām = āvāsam = Mānyakhētan = tridi-
vam = iva parair = mmāna-
- 91 sēn = āpy = adhṛishyam [I*] dēvō daṇḍēna dagdhvā saha vimala-yaśō-rāśibhir =
vvastu-vāhāms = tē-
- 92 shām = ādatta vīra[h*] sva-puram = adhivasann = ēva lilā-parō yaḥ | [55*]
Ājānēyam = manōjñam pavana-sama-
- 93 javam pañcha-dhārāsu si[ddha]n = dhīmān = āruhya tādrik(g)-vidha-turaga-gatai =
rājabhis = sv-ānurūpaiḥ [I*]
- 94 yuktaś = chitra-dvayāḍau yuvabhir = abhūmatair = iṃgitajñai[h*] kṛitajñaiḥ
prajñāvat(d)bhiḥ kalājñai-
- 95 r = ati-vimala-kulaiś = chāraṇāyām pravīṇaiḥ | [56*] Sāmantair = apy-ananta-
prayara-guṇa-gaṇairassa(nais = sa)-
- 96 mmukh-ādi-prahāra-vyāpāra-vyākul-āṃgai = raṇa-bhuvī-nipuṇaiś = sva-sva-varṇa-
ōkta-daṇḍai [h*] vidā-kṛi-
- 97 dām vitanvan = jana-nayana-manōhāriṇīm rājamānō bā(vā)hyālyām sa-pratij-
ñam sva-pitaram = akarō-
- 98 d = Rājarājam savi(vī)raḥ | [57*] Jitvā Sīmbha-bhūpatīm sahilanan =
(balinan =) daṇḍēna chaṇḍēna ta-
- 99 t(d-)bhūmin = tan-makuṭan = tadīya-mahishīm = tasyāś = cha mauliīm balī [I*]
tat-putrīm = cha tadīya-
- 100 vastu-nivahan = tad-vāhanāny = agraḥit = tat-saṃrakṣitam = Indrahāram = amalām
Pāṇḍyasya
- 101 mauliīm rapē | [58*] Yādīya-charaṇa-dvayam śaraṇam = ētya Laṅk-ādhipaḥ
prati(tī)ta-bala-
- 102 vikramō yudhī (dhī) yaji(di)ya-sa(sē)nā-jitaḥ [I*] praṇāmam = akarōt(d) = bhayād =
= dṛṣṭa-kaḷatra-putr-ādikas = ta-
- 103 diya-mahimā mayā katham = ih = ādya varṇyō bhavēt | [59*] Purāṇa-dvīpam
= ākramya daṇḍē-
- 104 n = ākhaṇḍa-pauruṣaḥ [I*] ādāya sāran = tad-dvīpam = akarōt svavaśam vaśi |
[60*] Jayasīmha-sīmham = ati-pauruṣam ba-
- 105 lād = avajītya vitrasad-arāti-maṇḍalaḥ [I*] Jayasīmha-sīmha-śarabhō = bhavat =
tadā sva-yaśō-vitāna-vitat-ākhu-
- 106 lāmbaraḥ | [61*] Tat-pratāpa-dahanō = dahad = uchchais = Taila-santatim = it =
īdam = achitram [I*] chitram = anyad = atilamghya samudra-
- 107 n = dagdhavān = yad = uta sādhu Kaḍāham | [62*] Bhārggavasya tapas = ābhira-
kṣhitām vi(vi)śvarāja-vadha-dikṣhitasya saḥ [I*] kṣmām viji-
- 108 tya sakala-kṣhit-īśvara-pṛitdō = bhavad = akhaṇḍa-vikramaḥ | [63*] Gaṃg-
āvatāra-niyama-vrata-karṣit-āṃgam śrutvā Bhagīratham = analpa-gu-
- 109 ṇa[s*] = svayan(yaṃ) saḥ [I*] tat-tīra-varṭti-nṛipa-maulibhir = ēva tām svām
bhūmīm samānayad = aśēsha-nṛipa-pradīpaḥ | [64*] Vyāghra(ghrā)grahā-

- 110 rē kṛita-sannivāsas=sa Rājachūdāmaṇir=agrahāram [I*] adatta sarvv-āgama-
[pā]ragēbhyō dvij-āgrāṇibhyas=sa-jalaṁ samagra-
111 m | [65*] Dhairyyē sthairyyē tapasi mahasi praśrayē ch-ādvitīyās=sarvvān
Vēdān sva-mati-vibhavāt svalpam=āmaṇyamānā-

Third Plate; Second Side

- 112 h[I*]śāstr-ārttha-śrī-viharaṇa-grīhāḥ pāvanāḥ pāvanānā[rn*] nityaṁ yatra
sv-ati-mati-ratiṁ kurvātē bhūmīdēvāḥ | [66*] Nāmnā
113 mātus=Tribhuvanamahādēvy-abhiky-āgrahāraṁ taṁ Kāvērī(rī)-sarasa-salila-
syanda-sandōha-sāram [I*]grāmair=anyai-
114 s=samuditam=asau Rājarājasya sūnurv=vēd-ōt(d)[ghō]shair=badhiritā-
diśam viśvasāram vyadhata | [67*] Śrīman-Nitya-vi-
115 nōda-pūrvva-vaḥa-rāshṭr-āntataḥ pṛithivyāṁ sthitasthāsnau sampadi Vira-
Cholaḥ[ra]-rāshṭa(shṭra-ā) ntarggatāna(n) grām[ā]na² [I*]
116 ēbhyas=śrī=Madhurāntara(ka)s=samati(di)sa(śa)ta(t) sāmrajya-varshē svayam
prāptō vatsaram=ashtamam(mam) saha nripō=śītyā saha-
117 srāya saḥ | [68*] Ēkēn=ādihika-pañchāsat(d)-grāmān tat-rāshṭa(tad-rāshṭra)-
madhyagān [I*]dvij-āgrāṇibhyas=tēbhyas=sah prādāt prītyā kshīt-i-
118 śvaraḥ | [69 |*] Mantrī mantri-brīhaspatir=nnarapatēr=asya dvitīyam
vapus=sannārgg-āśrayiṇām satām=adhipatir=vvidyā-nadī-vāri-
119 dhiḥ [I*]nāmnā śrī-Janānātha ity=abhilūtaḥ kṛiḍā-vihāra[ś*]=śrīyō grāmasy=
=āgama-vēdinān=nivasatēr=Vijñaptir=asy=ābhvata(t) | [70 |*]
120 Madhyāsikām=adhivasan=nripatēr=amushya prājñō Navāgra-ha(hā)ra-dugdha-
-mah-ārnna(ṇṇa)v-ēndu[h*] [I*]grāmasya kṛityam=a-
121 khilam vyadhīt=āsyā yajvā Nārāyaṇaḥ prathita-Kṛishṇa-pur-ādi-śabdaḥ |
[71 *] Vidyā-hamśī-viharaṇa-sarō vāda-
122 lakṣmī-viśāla-kṛiḍā-sthānam dhṛiti-mati-rati-śrī-dayā-janma-bhūmiḥ [I*]vidvat
(d)-gōshṭhyām nikashaṇa-śilā pa-
123 ṇḍitānām pramātrī dṛisht-ādṛishṭa-śruti-patha-guhā-tatva(ttva)-vijñāna-dīpaḥ
| [72 *] Āgāminō nara-pati(tī)n=abhivā(yā)cha-
124 tē=sau Rājēndra-Chōḷa-nripatir=nnamit-ōttam-āṅgaḥ [I*] grāmō=yam=astu
paripālaya iti pratīta-namr-āvan-īndra
125 makuṭ-ōllasad-aṁghripīṭhaḥ / [73 |*] Grāmō=yam vīvidha-makha-jvalat-kṛiṣānu-
jvālābhiḥ prakāṣita-dīvyā-puṇya-mārggaḥ [I*]ā-
126 kalpam vilasatu sat-path-ōpadēśa-vyāpāra-sthira-mati-bhūsur-ōpasēvyah | [74*]
Trailōky-āṇḍ-ātirikta-sva-
127 guṇa-maṇi-gaṇas=sarvva-śāstr-ātirikta-prajñāḥ prājña[h*] kalāsu kshiti-pati-
makuṭa-śrēṇi-ghṛishṭ-aṁghri-pīṭhaḥ [I*]śrī-

¹ Read *rāshṭr-āntaḥ* for the sake of metre.

² " *grāmān* for the sake of metre.

- 128 mǎn Rājēndra-Chōla[s*]-sphurad-uru-mahima-stutya-paryyāpta-kāvyaḥ pāyād-
ā-chandra-tāram sakala-vasumatī-maṇḍalaṁ
- 129 khaṇḍit-āri[h*] | [75*] Śaṁkarāriy(ry)-ātmajēn = ēdam Pārśva-grāma- nivāsinā
[l*] Nārāyaṇēna kavinā śāsanam śāśvatam kṛitam || 76*
- 130 Tribhuvanamahādēvi-mahāchā[r*]yyō Rājēndrasimha-Pēr-āchāryyaś = cha śāsa-
nam = idam = alikha-
- 131 tām śilp-āgama-tatva-kuśalau dvau || 2 || 2 || 2 || 2

TEXT

TAMIL PORTION

First Plate: First Side

- 1 Svasti śrī || Kōnēriṇmaikoṇḍāṇ Nityavinōda-vaḷanāṭṭu Viraśōḷa-vaḷa-
- 2 nāṭṭum Venṇik-kūṟṟattum nāṭṭārkkum brahmadēyak-kīḷavarkkum dēvadāṇap-paḷli
- 3 chchandak-Kaṇimurrūṭṭu-vettappēṟrup = paḷav-aṟach-chālābōgam ulliṭṭa ūrgaḷi-
lārkkum
- 4 Nagaraṇḡaḷilārkkum [I*] Namakku yāṇḍu eṭṭāvadu nāl nūṟṟēḷiṇāl nām Perumpaṟṟa
- 5 ppuliyūr viṭṭa-viṭṭiṇ ullāl māḷigaiyiṇ kīḷai-maṇḍapam Irājēndra-śōḷa-brahmadīrā-
- 6 jaṇil nāmm = uṇṇāv-iruṇḍu Nittya-vinōda-vaḷanāṭṭu Viraśōḷa vaḷanāṭṭu nāṭṭup-
podu-
- 7 Tribhuvanamahādēvīp-pērēriyum iv-vēri arayarkaḷ kamugu kolli vettappēṟum
nāṭṭuppō-
- 8 du ūr-nattamum nāṭṭup-poduch-chirupaṟṟaikkāḍum eṇṟ = aḷandu vanda nīlamutn
in nāṭṭu Nerku-
- 9 ppait = Tīrumāl-Kāḍaṇum Taṇjai-nāṭṭu nāṭṭuk-kōṇum Vēḷāṇ Araṇḡaṇum ulliṭṭār
paṟṟum in-nāṭṭu-
- 10 ch-Chembaṇḡuḍiyum in-nāṭṭuk-Kuḷappāḍum in-nāṭṭut-Tuḷārum in-nāṭṭu Nallam-
barum
- 11 innāṭṭut-Tiri (ru) buvaṇamahādēvinallūrum in-nāṭṭu Vichchūr = āṇa Śikkarum in-
nā-
- 12 ṭṭu Muṇḍāvalum in-nāṭṭuk-Kūṭṭaṇūrum in-nāṭṭuk-Kaṇugaṇchēndaṇḡuḍiyum
in-nā
- 13 ṭṭu-Vaikundanallūrum in-nāṭṭu Mayimālayanallūrum in-nāṭṭu Kīḷ-Māndūrum
in-nāṭ-
- 14 ṭup-Parakēsarinallūrum in-nāṭṭu Peruṇāḡaḍammum in-nāṭṭu Uṟattūrum in-nāṭṭu
Chirai-
- 15 yūrum in-nāṭṭu Kīḷ-Śōṟṟuttūraiym in-nāṭṭu Neḍuvāyilum in-nāṭṭu = Eṟupāḍiyu-
m in-nāṭṭup-Puḷigaikkūḍiyum in-nāṭṭup-Peruṇḡuḍiyum in-nāṭṭu Muṇḍaṇūrum
in-nāṭṭut-Tāmōdarana-
- 17 llūrum in-nāṭṭu Araśūrum in-nāṭṭu Vāḷuvanallūrum in-nāṭṭuk-k-Kupaśīlanallūrum
in-nāṭṭuch = Chey-
- 18 yāṇallūru[m*] in-nāṭṭuch-Chirṟāḷina[I*] lūrum in-nāṭṭu Nittavinōda-nallūrum in-
nāṭṭu Veṇḡūrum in-nā-
- 19 ṭṭu Niyāyaṇaḍainallūrum in-nāṭṭuch-Chēndamaṇḡalamum in-nāṭṭu Igaḷāṇilai-
nallūrum in-nāṭṭu Vira-

- 20 nārāyaṇamaṅgalamum in-nāṭṭuk-Karuvūrum in-nāṭṭuk-Kōvindanallūrum in-
nāṭṭu Virasōlanallūru-
21 m in-nāṭṭuk-Kōṇṇāppūrum in-nāṭṭu Maṇimaṅgalamum in-nāṭṭu-Turaṇyāna-
llūrum in-nāṭṭu Vā-
22 maṇanallūrum āga iv-vūrgaḷum in-nāṭṭu Veṇṇikkūṟṟattu Ādnallūrum in-nāṭṭuch-
Chirumunṇiyūrum
23 in-nāṭṭu Mēṭṭu-Mēṟkuḍiyum in-nāṭṭu-Pūtamaṅgalattup = pāl = Kāḍaṇ Kāri
kuṟichchiyum in-nāṭṭu-Paru[t]-
24 ti-Niyamattut-tirapp-āna dēvadāṇam Dēvadāṇakkūḍiyum in-nāṭṭu Viḷaṅkuḍiyum
in-nāṭṭu Vep-

First Plate: Second Side

- 25 ṇik-kaṇi-muṟṟ[ū]tt-iraṅgalum in-nāṭṭu Neḍuṅgaṇakkūḍiyum in-nāṭṭu Pūdamaṅ-
galattup = pāl Ayalū-
26 ṭṭi-kāṇiyum in-nāṭṭu-Pallichchāṇḍam-iraṅgiṇa Śrīkaraṇamaṅgalam = āṇa Koṭṭā-
rakkūḍippaḷiyum in-nāṭ(nā)-
27 ṭṭup-Puṟa[k]kuḍiyum āga iv-vūrgaḷ Veṇṇik-kūṟṟattu mudal-tavirnda iv-vūr-
gaḷum kāṇiy-uḍaiyā-
28 rai ma(mā)ṟṟik = kuḍi-nikkik = kāṟaṇmai-miyālchchiyum miḡudik-kuṟaimaiyum
ull(ull)-aḍaṅga Vellāṇ va-
29 gaiyil mudal yāṇḍu eṭṭāvadū mudal tavirndu Vellāṇ ūrgaḷai Brahmaḍēyam = āgach
= chēyvaṇa brahmaḍē-
30 yam-mariyādi-irai-kattumbādi ivvūrgaḷukkuṭ = tavirndu ivvūrgaḷil nāṭṭuppodut-
Tiritu(pu)vana-mahā-
31 dēvipperēriyum iv-vēriy-arayargaḷ kamugu-kolli veṭṭappērum nāṭṭuppe (ppo)
du ūr-nattamum nāṭṭu-
32 ppoduch-chiruparṟaikkāḍum-eṇṟ = aḷandu vanda paḍi nilatūl in-nāṭṭu Nittavinō-
danallūr-ōḍum
33 kūḍa variyil = itṭa ūr-nattam nilam nikkī niṇṟa nilaṇ patt-onṇadēy¹ nāmāvarai
mundirigai-
34 k-kil-mukkālē oru mā-mukkāṇik-kil-mukkālē orumāvilum Tiri(Tiru)bhuvanama-
hādēvippe-
35 rēriyūṇ = karaiyum nilaṇ aiṇṇūṟṟ-ēḷupatt-eṭṭē-mum-māvaraṇy-araikkāṇik-kil nā-
36 ṇgu mā mukkāṇik-kil mukkālē orumāvum ivvēriyil ullāl Tīruviṟaiyāṇkuḍi mā-
37 dēvar śrī-kōyilum-tirumunṟamum nilaṇ mukkāṇi mundirigaik-kil (kil) eṭṭumā-
mukkāṇi-
38 k-kil-mukkālē orumāvum ivaridēy-irayili teṇṅgu-māvum ullā nandavā um nilaṇ
39 oru-māv-arai mundirigaik-kil iraṇḍumāk-kāṇi araikkāṇik-kil(kil)-eṭṭu māvum
ivvūr-araiya-

¹ Read *eḷaṇūṟṟ-aiṇṇūṟṟ-onṇadēy*. See pp. 36-37 on the readings suggested in these pages.

- 40 rga[l] vetṭappēru kamugu-kolli-nilattil nīr-nilai ōḍai nilan aṟumāvaraiyum nāttār
[kuḍiyi-
41 rukkaḷi nattam nilaṇ padin-onṇē-mukkālē mummāv-arai kiḷ orumāv-arai mundiri-
gaik-kiḷ-araiyē-
42 y-iraṇḍu-māvum nāttup-poduḷ-kuḷamum karaiyum nilaṇ kālē araimāvum-āga
nāngu nilaṇ aiṇṇū-
43 rṛuttoṇṇūṇṇ-aiṇṇēy mukkālē irumā[va*]raik-kiḷ mukkālē irumāvarai mundirigaik-kiḷ
arai-
44 yē iraṇḍumā¹ nikkī nilaṇ nūṇṇarupattu-mūṇṇē eḷumāvin kiḷ mukkālē nāngu māv-
arai-
45 kkāṇi mundirigaik-kiḷ nāngu māvināl nellu iru-nūṇṇuk-kalamum Neṟkuppait-
Tiru-
46 māl-Kāḍaṇum Taṇjai-nāttuk-kōṇum Vēḷāṇ Araṇḡaṇum ullittār parṇu aḷandapaḍi
ni-
47 laṇ nūṇṇarupadaraiyē irumāv-araik-kiḷ eḷumāv-araik-kāṇi mundirigaik-kiḷ-nāngu
māvilum
48 śrī-kōyilun = tīrumuṇṇamum ivvūr Mādēvar-kuḷamuṇ = karaiyum nilaṇ aṟumāvarai
mundirigaik-kiḷ-a-

Second Plate: First side

- 49 raiyēy-iraṇḍumāvum nikkī nilaṇ nūṇṇarupadēkālē-mukkāṇi araikkāṇik-kiḷ
mukkā
50 lēy-araikkāṇi mundirigaik-kiḷ nāngu māvināl nellu āyirattaiṇṇūṇṇuk-kalamum
miṇ-pā-
51 tṭaṇ-kāṣu onṇum Śembaṇḡuḍi aḷandapaḍi nilaṇ-nūṇṇu-muppattēlēy-āṇu mākkāṇiy-
araikkāṇi
52 mundirigaik-kiḷ nāṇmāv-araiyilum ivvūrp-Piḍāri-kōyilun = tīrumuṇṇamum Aiyyan-
kōyilu[n*] = ti-
53 rumuṇṇamum ivvūr nilattai ūḍ = aṇuttup = pōṇa Siṅgaḷāntakaṇ-vāykkālum ivvūr
nilattai ū-
54 ḍaṇuttup = pōy Mayimālayanallūṇṇukup = pāyum vā[y*]kkālum ivvūr nilattai
ūḍ = aṇuttup = pō-
55 na Karuvā[y*]kkāl = āna Mummaḍiśōḷap-pērāṇṇālum ivvūr nilattai ūḍ-aṇuttup =
pōṇa Sundaraśōḷa-
56 vā[y*]kkālum ivvūrch-chuḍuḡāḍum = āga nilaṇ araiyē mummāvarai mundirigaik-
kiḷ eṭṭumā-mukkā-
57 ṇik-kiḷ-mukkālē orumā nikkī nilaṇ nūṇṇumuppattāṇ-araiyēy-iraṇḍu mā mukkāṇi
mundirigaik-
58 kiḷ-arai² māv-araik-kāṇi mundirigaik-kiḷ nāngu māvināl nellu nālāyirak-kala-

¹ This is in excess of the actual total of lines 35-42.

² Read *kiḷ-mukkālē arai*

- 59 mum min-pāttan-kāsu mū[ŋ*]rum Kuḷappāḍu aḷandapaḍi nilaṇ nūṟṟirupattan-
badē māgā-
60 ṇiy-araikkāṇi mundirigaik-kīl-araiyēy mūṇṇumā-mukkāṇiyilum ivvūr kuḷamuṇk¹
=ka-
61 raikum ivvūr-nilattaiy = ūḍ = aruttup = pōna Śiṅgaḷāntakan vāykkālum ivvūr ni-
62 lattai ūḍ = aruttup = pōna Śeyyānallūr-vāykkālum ivvūr nilattai ū-
63 ḍaruttup = pōy Vāḷuvanallūrkkup = pāyum vāykkālum ivvūr-nilattai ūḍ = arut-
64 tup = pōyp = Peruṇḡuḍikkup = pāyum vāykkālum ivvūr Mādēvar śri-kōyilum
tirumuṟṟamum iva-
65 ridē iraiyili kuḷamuṇ = karaiyum ivvūr Aiyyan kōyilum tirumuṟṟamum ivv-
iraiyili
66 kuḷamuṇ = karaiyum ivvūrp = Piḍāri kōyil-iraṇḍinālum ivvūr ūḍugāḍum = āga
nūṇṇum nilaṇ oṇ-
67 ṇe mukkālē iraṇḍumā mukkāṇi mundirigaik-kīl-araiyēy mūṇṇu mā mukkāṇi arai-
kkāṇi mundiri-
68 gaik-kīl nālumā nīkki nilaṇ nūṟṟirupattēḷē-mumṇāvarai mundirigaik-kīl mukkālē
nāṇ-
69 gumā mukkāṇik-kīl mukkālē orumāvināl nellu mūvāyi[r*]tti-ōru-nūṟṟuk-kala-
mum Tuḷār-aḷa-
70 ndapaḍi nilaṇ nūṟṟirupattunālē mukkālē kāṇi mundirigaik-kīl-mukkālē orumāv-a-
71 raikkāṇi mundirigaik-kīl nāṇṇumāvilum kuḷamuṇ = karaiyum Piḍāri-kōya(yi)lun
=tirumuṟṟamum Ai-
72 yyan kōyilun = tirumuṟṟamum ivvūr nilattai ūḍ = aruttup = pōna Pulvēḷur vā[y*]k-
kālum

Second Plate: Second side

- 73 Ivvūr nilattai ūḍ = aruttup = pōy Maṇagaḷ-Munniyūrkkup = pō(pā)yum vāy-
kkālun = chuḍugāḍu-
74 m āga nilaṇ araiyē mūṇṇumā-kāṇik-kīl mukkālē nāṇṇumāv-araik kāṇi mundiri-
gaik-kīl
75 nāṇṇumā nīkki nilaṇ nūṟṟirupattu nālēy-iraṇḍumāvin kīl mukkālē iraṇḍumāvināl
nel-
76 lu mūvāyiratt-eṇṇūṟṟuk-kalamum min-pāttan-kāsu mūṇṇum Nallambar aḷandapaḍi
nilaṇ nū-
77 ṟṟirupattiraṇḍaraiyē nāṇṇumāv-araik-kīl-araiyē nāṇṇumāv-arai mundirigaik-kīl-araiyē
iraṇḍu
78 māvilum kuḷamuṇ = karaiyum nilaṇ mūṇṇumā nīkki nilaṇ nūṟṟ-irupattiraṇḍaraiyēy
oru

¹ k is redundant.

- 79 māvaraik-kīl-araiyēy nāṁmāv-arai mundirigaik-kīl-araiyēy iraṇḍumāvināl nelli
eṇṇū-
- 80 ṛṛuk-kalamum mīn-pāṭṭam kāsu oṇṇum Tiri(Tīru)puvanamādēvinallūr aḷandapaḍi
nilaṇ toṇṇū[r]ēy
- 81 eḷu mā mukkāṇik-kīl-araiyēy mūṇṇumāv-araikkāṇi mundirigaik-kīl nāṅgumāvi-
lum ivvūr nila-
- 82 itai ūḍ = aṟuttup = pōna Siṅgaḷā[nta]kan vā[y*]kkālum ivvūr nilattai ūḍ = aṟuttup
= pō-
- 83 na Koṇṇāppūr vāykkālum ivvūr ūḍugāḍum = āga nilan eḷu mā mukkāṇik-kīl-ō-
rumāvarai mundirigaik-kīl-araiyē iraṇḍumā nīkki nilan toṇṇūṇṇu vēlik-kī-
- 84 l-araiyēy orumāvarai mundirigaik-kīl-araiyēy iraṇḍu māvināl nel iraṇḍāyi
- 85 ratt-aīṇṇūṇṇuk-kalamum mīn-pāṭṭaṇ-kāsu oṇṇum Vichchūr = āna Śikkar aḷanda-
paḍi nila-
- 87 n eḷupattoṇbadē eṭṭumā mukkāṇi mundirigaik-kīl eḷumā mukkāṇik-kī-
- 88 l mukkālē orumāvilum Piḍāri kōyilum = tīrumuṇṇamum piḍāriyāridu kuḷamuṇ =
karaī-yum ivvūrku-
- 89 laṇuṇ = karaīyum ivvū[r*] nilattai ūḍaṟuttup = [pu]ra-vūrgaḷukku nīr pāyum
Kāmapatākai vā[y*]kkālu-
- 90 m āga nilan eṭṭu mā mundirigaik-kīl-kālē araṇṇā mundirigaik-kīl araiyēy
iraṇḍumā nīkki nī-
- 91 lan eḷupattoṇbadē mukkāṇik-kīl mūṇṇu¹ māv-araikkāṇi mundirigaik-kīl nāṅgumā-
vināl ne
- 92 llu āyirattoru nūṇṇuk-kalamum mīn-pāṭṭaṇ-kāsu oṇṇu = Muṇṇa /al aḷandapaḍi nilan
eḷupat-
- 93 tēḷē aṇumāvaraiy-araik-kāṇi mundirigaik-kīl araiyēy kāṇiy-araikkāṇik-kīl eṭṭu
māvilum
- 94 ivvūrku-kuḷamuṇ = karaīyum ivvūr Mādēvar śrī-kōyilum tīrumuṇṇamum ivvūrp-
Piḍāri kōyilum
- 95 tīrumuṇṇamum ivvūr nilattai ūḍ = aṟuttup-pōna Kāmapatākai vāykkālum = āga
nilan mūṇṇu mā
- 96 mukkāṇik-kīl oṇḍadumāvarai mundirigaik-kīl-araiyēy iraṇḍu mā nīkki nilaṇ eḷu-
pattē-

Third Plate: First side

- 97 lē iraṇḍu mā mukkāṇiy-ara[i]kkā[ṇi] mu[nḍi]rigaik-kīl-mukkāṇik-kīl mukkālē
o[ru mā]vināl nelli nāṇū-
- 98 ṛṛuk-kalamum Kūṭtanūr-aḷandapaḍi nilaṇ eḷupatt-āṇē mukkālē mundirigaik-kīl-
araiyēy-iraṇḍumāv-a-
- 99 raikkāṇi mundirigaik-kīl nāṅgu māvilum ivvūr nilattai ūḍ = a[rū*]ttup = pōna
Karuvāykkāl = āṇa

¹ Read *iru* or *iraṇḍu*.

- 100 Mummaḍiśōla-pērārrālum ivvūr nilattaiy = ūḍa[ru]ttup = pōṇa Siṅgaḷāntakaṇ-
vāykkā-
101 lālum ivvūr Mahādēvar śrī-kōya(yi)lum ti[ru*]murrāmum ittēvar iraiyili-nanda-
vāṇamum it-
102 tēvar¹ kuḷamuñ = karaiyum ivvūr Aiyañ-kōyilum = tirumurrāmum ivvūr Piḍāri
kōyilum = tirumurrāmum [iv]-
103 vūr Kaṇavadiyār śrī-kōyilum = tirumurrāmum ivaridēy = iraiyili nandavāṇamum
ivvūr ch-chuḍugāḍum-āga nilaṇ
104 araiyēy-araīmāviṇ-kil mukkāṇik-kil mukkālē orumā nikki nilaṇ elupattārē
nāṇmāvarai mu-
105 ndirigaik-kil-araiyē māgāṇiy-araikkāṇik-kil eṭṭu māvināl nelli irandāyirak-kala-
mum mīṇ-pāt-
106 ta[n̄]-kāś-ōṇṇum akkam-eṭṭum Kamugañchēndaṇkuḍi aḷandapaḍi nilaṇ elupatt-
aiñjēy mū-
107 ṇṇumāk-kāṇi araikkāṇik-kil-eḷumāv-araikkāṇi mundirigaik-kil nāṇḡumāvilum iv-
108 vūr kuḷamuñ = karaiyum śuḍugāḍum ivvūr nilattaiy = ūḍ = aṇuttup = pōṇa Veṇṇil-
nīrōḍu kālum
109 ivvūr ni[la]ttaiy = ūḍ = aṇuttup = pōṇa Ādanallūrkup = pāyum vāykkālum āga
nilaṇ o[n̄]-
110 rey-eḷumāvaraiy-araikkāṇik-kil-eṭṭumā nikki nilaṇ elupattunāl-araiyēy-araīmāv-
a[r]ai-
111 kkāṇi mundirigaik-kil mukkālē nāṇḡumāv-araikkāṇi mundirigaik-kil nāṇḡu-
māviṇāl ṇel-
112 lu irandāyiratt-aiññōṇṇuk-kalamum mīn-pāṭṭaṇ-kāś-iraṇḍum Vaikundānallūr
aḷandapaḍi nilaṇ elupaḍarai
113 yēy-araikkāṇi mundirigaik-kil mūṇḡumāv-araikkāṇi mundirigaik-kil nāṇḡu
māvilum ivvū[r*]k-kuḷamuñ = karai-
114 yum nilaṇ kāl nikki nilaṇ elupaḍē kālēy-araikkāṇi mundirigaik-kil mūṇḡumāv-
araikkāṇi mundigaik-kī-
115 l nāṇḡu māvināl nelli āyiratt-irunōṇṇuk-kalamum mīṇpāṭṭaṇ-kāśu iraṇḍum Mahi-
mālaiyanallūr a-
116 ḷandapaḍi nilaṇ aṇupattoṇbadēy [e]ṭṭu māviṇ kil-araiyē mūṇḡu mā mukkāṇik-kil
mukkālēy-orumāvi-
117 lum ivvūr Mahādēvar śrī-kōyilu[n̄] = tirumurrāmuñ = chuḍugāḍum nilaṇ mūṇḡum-
āvaraikkāṇik-kil araiyē nāṇḡumāk-kāṇi-
118 y-araikkāṇik-kil eṭṭu mā nikki nilaṇ aṇupatto[n̄]badē nāṇḡu mā mukkāṇi mudi-
gaik-kil mukkālē nāṇ-
119 ḡumāk-kāṇiy-araikkāṇik-kil-eṭṭu māviṇāl nelli i[r]aṇḍāyiratt-aiññōṇṇuk-kalamum
mīṇ-pāṭṭa-

¹ The sign for *ē* is written at the end of the previous line.

- 120 ñ-kāśu oṇṇum Kīl-Māndūr aḷandapaḍi nilaṇ aimbattettēy-iraṇḍumāv-araik kāṇik-
kīl-eḷumā mu-

Third Plate: Second side

- 121 kkāṇik-kīl-mukkālē orumāviṇāl nelli eṇṇūṇṇuk-kalamum miṇ-pāṭṭaṇ-kāśu
oṇṇum Parakē[sa]-
122 rinallūr-aḷandapaḍi nilaṇ aimbattettē-mūṇṇumā mukkāṇiy araikkāṇi mudirigaik-
kīl kālilum-ivvū-
123 ṇp-Piḍāri-kōyilun = tīrumuṇṇamum kuḷamuṇ = karaiyum ivvūr nilattaiy = ūḍ =
a[ru*]ttup = pōyp = puṇav-ūrkkū nīrpāyūṇ = Kā-
124 mapatākai-vāykkālum ivvūr Mādēvar śrī-kōyilun = tīrumuṇṇamum ittēvar kuḷa-
muṇ = karaiyum nilaṇ
125 kālēy-araimāv-araikkāṇi mudirigaik-kīl mukkāṇik-kīl mukkālēy-oru mā nikki
nilaṇ aimbattēlē-
126 mukkālē mūṇṇumāk-kāṇik-kīl nāṇḍumāv-araikkāṇi mudirigaik-kīl nāṇḍumā-
viṇāl nelli e[ṇ]-
127 ṇūṇṇuk-kalamum miṇ-pāṭṭaṇ-kāśu oṇṇum Peṇṇāgaḍam aḷandapaḍi nilaṇ aimbatt-
aiṇṇēy-araimāv-araikkāṇik-
128 kīl mukkālē mūṇṇumāk-kāṇiy-araikkāṇik-kīl eṭṭu māvilum ivvūr nilattaiy = ūḍ =
a[ru*]ttup = pōṇa Kāmapatākai-vā-
129 yakkāl nilaṇ orumā mukkāṇi mudirigaik-kīl-araiyēy-iraṇḍumā nikki nilaṇ aimbattu
nālē mukkālē mūṇ-
130 ru mā mukkāṇi mudirigaik-kīl āru mākkāṇiy-araikkāṇik-kīl-eṭṭu māviṇāl nelli
aruṇūṇṇuk-
131 kalamum miṇ-pāṭṭam-akkam eṭṭum Uṇattūr aḷandapaḍi nilaṇ aimbattu nālē kālē
kāṇik-kīl-kālēy-a-
132 raikkāṇi mudirigaik-kīl nāṇḍumāvilum ivvūr Mādēvar śrī-kōyilun = tīrumuṇṇa-
mum ittē-
133 var kuḷamuṇ = karaiyum ivvūr nilattai ūḍ = aruttūp-pōṇa Mummaḍiśōlap-pērāṇum
āga nilaṇ arai[yi]-
134 ṇ kīl-eṭṭu mā nikki nilaṇ aimbattu mūṇṇē mukkālēy -araikkāṇi mudirigaik-kīl
mukkālē iraṇḍu
135 māv-araikkāṇi mudirigaik-kīl nāṇḍu māvināl nelli āyirak-kalamum miṇ-pāṭṭaṇ-
kāśu oṇṇu-
136 m Chiraiyūr aḷandapaḍi nilaṇ nāṇḍuṇṇadēy-iraṇḍu māv-araikkāṇik-kīl-araiyē
nāṇḍumāk-kāṇiy-araikkāṇik-kī-
137 l-eṭṭu māvilum ivvūr nilattaiy = ūḍ = a[ru*]ttup = pōṇa Kāmapatākai-vāykkāl nilaṇ
orumā nikki nilaṇ nāṇḍuṇṇadē orumā-
138 varaikkāṇik-kīl araiyē nāṇḍu mākkāṇiy-araikkāṇik-kīl-eṭṭumāviṇāl nelli āyirattu-
muṇṇūṇṇuk-kalamum

- 139 mīṇ-pāṭṭaṇ-kāśu oṇṇum Kīl-Śōṇṇurrai aḷandapaḍi nilaṇ nāṇṇaṇṇajaraiyē mā kāṇi
mundirigaik-kīl a¹
140 yē mummāvaraīy-araikkāṇi mundirigaik-kīl nāṇṇumāviluṇ = kuḷamuṇ = karaīy[a]m
(yūm) ivvūr nilattaiy = ūḍ = aṇuttup = pōṇa Karuvā-
141 yakkāl = āṇa Mummāḍiśōlap-perāṇṇālum = āga nilaṇ eḷumāv-araīy-araikkāṇi nīkki
nilaṇ nāṇṇaṇṇajē mummāva-
142 raīy-araikkāṇi mudi[ri*]gaik-kīl-araīyē mummāvaraīy-araikkāṇi mundirigaik-
kīl nāṇṇu māviṇāl nellu āyirak-
143 kalamum mīṇ-pāṭṭaṇ-kāś = oṇṇum Nēḍuvāyil aḷandapaḍi nilaṇ muppatṇbadē
mukkālē nāṇṇumāv-araī-
144 kkāṇik-kīl-araīyē iraṇḍumā mukkāṇik-kīl mukkālē orumāvilum ivvūr-chchudugāḍu
nilaṇ araikkāṇi mundirigai-

Fourth Plate: First Side

- 145 k-kīl-nāṇṇu mā nīkki nilaṇ muppatṇbadē mukkālē mūṇṇumā mukkāṇiy araīk-
kāṇi mundirigaik-kīl eṭṭu
146 mā mukkāṇik-kīl mukkālēy-orumāviṇāl nellu āyiratt-eḷu nūṇṇaṇṇabadiṇ kalammu(mu)
147 m mīṇ-pāṭṭaṇ-kāśu oṇṇum Ērupāḍi aḷandapaḍi ṇila[m*] irupattiraṇḍē mukkālē
kāṇiy-araī
148 k-kāṇik-kīl-araīyē mummāvarai mundirigaik-kīl-araīyē iraṇḍu māviṇāl nellu nāṇṇu-
149 ṇuk-ka[la*]mum Puḷigaikkūḍi aḷandapaḍi nilaṇ muppatṇtē mukkālē mummā-
varai² araīk-
150 kāṇik-kīl-araīyē mūṇṇu-māv-araikk[ā]ṇi mundirigaik-kīl nāṇṇu māvilum ivvūr
Vishṇukka-
151 | Śrī-Vaikundam-uḍaiyār śrī-kōyilun = tirumugṇamum it-tēvaridē teṇṇu māvu mā-
vum uḷḷa nanda-
152 vāṇamum nīr-nīlaiy = ōḍaiyum = āga nilaṇ araīyēy-araikkāṇi³ mundirigaik-kīl-
araīyē nāṇṇu mā-
153 kkāṇiy-araikkāṇik-kīl eṭṭu mā nīkki nilaṇ muppatṇtē eḷumāvarai[y-araikkāṇi]k-
kīl-mukkālē mūṇ-
154 ru mā⁴ mukkāṇik-kīl mukkālē orumāviṇāl nellu āyiratt-irunūṇṇuk-kala-
155 mum Peruṇḍuḍi aḷandapaḍi nilaṇ muppatṇṇē mukkālē kāṇik-kīl mukkālē
156 nāṇṇumāv-araikkāṇi mundirigaik-kīl nāṇṇu māvilum ivvūr Aiyyaṇ-kōyi-
157 lun = ūrumugṇamum ivvūrp-Piḍāri-kōyilun = tirumugṇamum ip-Piḍāriyār nanda-
vāṇa-
158 mum Kammāṇ-chēriyum Paṇaiḥ-chēriyum = āga nilaṇ orumā mukkāṇi mudi-
rigaik-kīl-iraṇḍu

¹ Read *arai** There is some more space left unengraved on account of a crack here on the plate.

² Read *mummā mukkāṇik-kīl-araīyē nāṇṇu mā* instead of *mummā-araikkāṇik-kīl-araīyē mūṇṇu mā*.

³ Read *oru mā* instead of *araikkāṇi*.

⁴ Read *nāṇṇu mā*.

- 159 māk-kāṇiy-araikkāṇik-kīl-eṭṭumā nikki nilaṇ muppattonṇaraiyē mūṇṇu-mā-
 160 k-kāṇiy-araikkāṇi mundirigaik-kīl mukkālē orumā mukkāṇik-kīl mukkālē orumā-
 viṇṇāl nelli
 161 arunūṇṇuk-kalamum miṇ-pāṭṭaṇ-kāsu oṇṇum Muṇḍaṇūr aḷandapaḍi nilaṇ irupa-
 ttonṇada-
 162 raiyē nāṇmāvaraik-kīl-eṭṭumāv-araikkāṇi mundirigaik-kīl nāṇgu māvilum ivvūr
 nilattai ū-
 163 ḍ = aruttup = pōna Karuvāykkāl = āna Mummaḍiśōḷap-pērāṇṇāl nilaṇ mūṇṇu-
 māk-kāṇiy-a[rai*]kkāṇi-
 164 k-kīl-araiyē nāṇgumāk-kāṇiy-araikkāṇik-kīl-eṭṭu mā nikki nilaṇ irupattontaba-
 daraiyē¹
 165 oru mā mundirigaik-kīl-araiyē mūṇṇu mā mukkāṇik-kīl mukkālē orumāviṇṇāl
 nelli arunūṇṇu-
 166 k-kalamum miṇ-pāṭṭaṇ-kāsu oṇṇum = Dāmōḍaranallūr aḷandapaḍi nilaṇ irupattāṇē
 orumāva-
 167 raik-kīl mūṇṇumāv-araikk-kāṇi mundirirai(gai)k-kīl nāṇgu māvilum ivvūr nilattai
 ūḍ-aruttup-
 168 pōna Śōṇṇutturai-vāykkālāl nilaṇ mukkāṇi araikkāṇik-kīl-eṭṭu mā nikki nilaṇ irupa-

Fourth Plate: Second Side

- 169 tāṇēy-araimā mundirigaik-kīl mukkālēy-araikkāṇi mundirigaik-kīl nāṇgu māviṇṇāl
 nel-
 170 lu mūṇṇūṇṇuk-kalamum miṇ-pāṭṭam akkam irapḍum Araśū[r*] aḷandapaḍi nilaṇ
 mupattu mūṇṇē-
 171 y-arumāvaraik-kīl-araiyē kāṇiy-araikkāṇik-kīl-eṭṭu māviṇṇāl nelli nāṇūṇṇuk-
 kalamum mī-
 172 ṇ-pāṭṭam akka-mūṇṇum Vāḷuvanallūr-aḷandapaḍi nilaṇ irupādē mummāvarai
 mundirigaik-kīl-a-
 173 raiyṇāl nelli arunūṇṇuk-kalam miṇ-pāṭṭaṇ-kāsu oṇṇum Guṇasīlanallūr-aḷandapaḍi
 nilaṇ
 174 irupattu-nālē nāṇmāvarai mundirigaik-kīl oṇḍadu māvarai mundirigaik-kīl-araiyē
 irapḍu mā-
 175 viṇṇāl nelli aiṇṇūṇṇuk-kalamum miṇ-pāṭṭam ā(a)kkam-āṇum Cheyyānallūr-aḷanda-
 paḍi nilaṇ
 176 irupattunāl-araiyē nāṇmāvaraiy-araikkāṇi mundirigaik-kīl eḷu māvarai mundirigaik-
 kīl-aṇai-
 177 yē irapḍu māvilum ivvūr-k-kuḷamun(k) = karaiyum nilaṇ kāl nikki nilaṇ irupattu-
 nālē oṇ-
 178 badumāvaraiy-araikkāṇi mundirigaik-kīl-eḷu māvarai mundirigaik-kīl-araiyē-

¹ *ta* is unnecessary.

- 179 y-iraṇḍu māvināl nelli āyirattoruṇṇṟuk-kalamum mūṇ-pāṭṭam akkam [ā]rum
 180 Chirṇālinallūr-aḷandapaḍi nilaṇ irupatt-aṇjē mukkālēy-irumāvaraiyaraik-kāṇik-
 ki-
 181 | mummāvarai mundirigaik-kil-araiyēy-iraṇḍu māvilum ivvūr-kulaṃuṇ =
 karaiyum
 182 ivvūr Aiyyaṇ-kōyilum = tirumurramum ivvūr nilattai ūḍ = aṇuttuppōṇa Sundara-
 183 sōlan [vā]ykkālum ivvūr nilattai ūḍ = aṇuttup = pōy = Tuḷārukkup = pāyum vāy-
 184 kkālum = āga nilaṇ nālumāviṇ kiḷ mukkālēy-orumā mukkāṇik-kil mukkālēy-orumā
 nikki
 185 nilaṇ irupatt-aṇjaraiyē mummāvarai mundirigaik-kil-āṇumā mukkāṇik-kil mukkālēy
 orumāviṇā-
 186 | nelli āyirak-ka[la]mum mūṇ-pāṭṭaṇ-kāś-onṇum Nitta-viṇōdanallūr-aḷandapaḍi
 nilaṇ irupattu-
 187 mūvēliyilum ūr-irukkai nāttam nilaṇ mūvēli nikki nilaṇ irupadīṇṇvēliyiyāl nelli
 188 āyirak-kalamum Veṇḡūr aḷandapaḍi nilaṇ muppadēy-eḷu māvaraiyiy kiḷ nālu
 mākkāṇiy-a-
 189 raikkāṇik-kil-eṭṭu māviṇāl nelli = toḷāyirak-kalamum mūṇ-pāṭṭam akka-nālum
 Niyāyana-
 190 ḍainallūr aḷandapaḍi nilaṇ irupattirapḍē kālē kāṇi araikkāṇik-kil nālumā mukkāṇi-
 191 k-kil mukkālēy-orumāvināl nelli āyirakkalamum mūṇ-pāṭṭam-akka-mūṇṇum Chēn-
 damaṇḡala-
 192 m aḷandapaḍi nilaṇ padinonṇaraiyē mūṇṇumā mukkāṇi mundirigaikkil-k-kālē
 arai-mā

Fifth plate: First side

- 193 [mu]ndirigaik-kil-araiyē iraṇḍumā[vi]nāl nelli aṇuṇṇṟuk-kalamum Igaḷāmlai-
 nallūr aḷa-
 194 ndapaḍi nilaṇ eṭṭēy-āṇu māviṇ kiḷ irumāvarai mundirigaik-kil-araiyēy-iraṇḍu
 māvināl nelli
 195 aiṇṇṇṟuk-kalamum mūṇ-pāṭṭam-akkam āṇum Vīraṇārāyapaṇḡalam-aḷanda-
 paḍi nilaṇ
 196 irupattu-mūṇṇaraiyē mūṇṇumā mukkāṇi mundirigaik-kil mukkāṇik-kil mukkālēy
 oru māvināl
 197 nelli munnṇṟuk-kalamum Karuvūr-aḷandapaḍi nilaṇ padineṭṭēy-aṇumāvarai
 mundirigaik-kil mu-
 198 kkāṇik-kil mukkālēy-orumāvi[nā]lum ivvurch-chuḍugāṭṭāl nilaṇ kāṇi mundirigaik-
 kil mu-
 199 kkālēy-araikkāṇi mundirigaik-kil nāṇgu mā nikki nilaṇ padineṭṭēy-āṇumāv-arai-
 kkāṇi mun-
 200 dirigaik-kil kālēy-araimā mundirigaik-kil-araiyē i[ra*]ḍu māviṇāl nelli eḷunṇṟuk-
 kalamum mī-

- 201 ṇ-pāṭṭam akkam mūṇṇum Gōvīndanallūr aḷandapaḍi nilaṇ paḍiṇṇāraiyē mākkaṇik-
kiḷ oṇbadumā-
- 202 v-araikkāṇi mundirigaik-kiḷ nāṇṇumāviṇāl nelli munṇūṇṇuk-kalamum miṇ-pāṭṭam
- 203 akkam nālum Viraśōḷanallūr aḷandapaḍi nilaṇ paḍiṇṇāraiyē mākkaṇi mundirigaik-
ki-
- 204 l-araiyē nāṇṇumāk-kāṇiy-araikkāṇik-kiḷ-eṭṭu māvilum ivvūr nilattaiy = ūḍ = a[ru*]
ttup = pō-
- 205 y Mayimālayanallūrkkup = pāyum vāykkālum ivvūrch-chuḍugāṭṭālum nilaṇ arai
mā-
- 206 v-araikkāṇi mundirigaik-kiḷ nāṇṇumā nikki nilaṇ paḍiṇṇāraiyēy-araimāy-arai-
kkāṇik-kiḷ-a-
- 207 raiyē kāṇiy-araikkāṇik-kiḷ-eṭṭu māviṇāl nelli eṇṇūṇṇuk-kalamum miṇ-pāṭṭam-
akkam
- 208 nālum Koṇṇāppūr aḷandapaḍi nilaṇ paḍiṇṇāre eḷumā mukkāṇiy-araikkāṇi mundiri-
gaik-kiḷ-araiyēy-iraṇḍu mā-
- 209 vi[ṇā*]lum ivvūr nilattaiy = ūḍaruttup = pōṇa Śiṅgaḷāntakaṇ-vāykkālāl nilaṇ
orumā-nikki nilaṇ paḍiṇṇāre-y-āru mā
- 210 mukkāṇiy-araikkāṇi mundirigaik-kiḷ araiyēy-iraṇḍu māviṇāl nelli nānūṇṇuk-kala-
mum miṇ-pāṭṭam akkam mūṇṇum Ma-
- 211 ṇimaṇḡalam aḷandapaḍi nilaṇ paḍiṇṇāṇjaraiyē nāṇṇumā-mukkāṇi mundirigaik-kiḷ
araiyē kāṇiy-araikkāṇik-ki-
- 212 l-eṭṭumāviṇāl nelli iruṇṇūṇṇaimbaḍiṇ kalamum miṇ-pāṭṭam akkam iraṇḍum Tōrai-
yānallūr aḷandapaḍi nilaṇ
- 213 paḍiṇṇāṇjē eḷumāy-araikkāṇi mundirigaik-kiḷ nāṇṇumāviṇāl nelli nū[u]k-kalamum
Vāmaṇanallūr aḷanda-
- 214 paḍi ni[la*]ṇ paḍinālaraiyēy-iraṇḍu mā mukkāṇiy-araikkāṇik-kiḷ orumāvarai
mundirigaik-kiḷ-araiyēy-iraṇḍumāvi-
- 215 ṇāl nelli aiṇṇūṇṇuk-kalamum miṇ-pāṭṭam akkam mūṇṇum Ādanallūr aḷandapaḍi
nilaṇ eṇbattiraṇḍēy-arai
- 216 māy-araikkāṇik-kiḷ mukkālē nāṇṇu mā mukkāṇiy-araikkāṇi mundirigaik-kiḷ
mukkālē mukkāṇiyilum ivvūr śri-kōyi-

Fifth Plate: Second side

- 217 luṇ = kuḷamuṇ = karaiyum natna(nda)vānamum ūr-nattamuṇ = chuḍugāḍum ivvū-
rai = ūḍ = aruttup = pōṇa
- 218 Pulvēḷūr-vā[y*]kkālum Veṇṇin-niṇṇum-aḍaittu ivvūr nilatt-āre-y = a(y = u)
ṇṇōḍiṇa Maṇuvāykkā-
- 219 lum nilaṇ iraṇḍaraiyēy-araikkāṇi mundirigaik-kiḷ mukkālēy-orumā-mukkāṇik-kiḷ
mukkā

- 220 lē nāngu mā mukkāṇi nīkki nilaṇ elupattoṇbad-araiyē kāṇiy-araikkāṇi mundirigaik-
kīl
- 221 mūṇṇumāv-araikkāṇik-kīl mukkālē orumāvināl nellu āyirak-kalamum Chiru-
mūṇṇiyūr-aḷan-
- 222 dapadi nilaṇ nārppattunāl-araiyē nāngu mā mukkāṇi mundirigaik-kīl-eṭṭu mā-
mukkāṇiy-araik-
- 223 kāṇik-kīl eṭṭumāvilum ivvūr ērikaraiyum nīr-kōppum ūr-nattamuṇ = kuḷaṅgaḷum
vaṇṇārachchērit-
- 224 tiḍalum ivvūrai-ūḍ = aruttup-pōy Nagarukkup = pāyum vāykkālālum āga nilaṇ
iraṇḍ-araiyē
- 225 mūṇṇumā mukkāṇiy-araikkāṇik-kīl mukkālēy-orumā nīkki nilaṇ nārppattiraṇḍē
mukkāṇiy-a-
- 226 raikkāṇik-kīl-araiyē iraṇḍumā mukkāṇiy-araikkāṇik-kīl eṭṭumāvināl nellu
- 227 nānūrruk-kalamum mīṇ-pāṭṭaṇ-kāṣu iraṇḍum Mēṭṭu-Mēṇkuḍiy-aḷandapaḍi nilaṇ
muppattā-
- 228 -araiyē nāṇmāvaraiy-āraikkāṇi mundirigaik-kīl oṇbadu māmā¹ varaiyilum iv-
- 229 vūrp-Paraichchēriyūṇ = kuḷaṅgaḷum karaiyum Vēṇṇiṇ-ṇiṇṇum piriṇḷu ivvūr nila-
ttāre
- 230 y = ōḍiṇa nīr-ōḍu-kālum = āga nilaṇ mukkālē nāngumāk-kāṇik-kīl-kālē mukkāṇik
kīl-
- 231 mukkālē orumā nīkki nilaṇ muppattaṇḷē mukkālē kāṇiy-araikkāṇi mundirigaik-
[kī*]-
- 232 l mummāvaraiy-araikkāṇi mundirigaik-kīl nāngu māvināl nellu āyirak-kalamum
mīṇ-pāṭṭaṇ-kāṣ-iraṇḍum Pūṭamaṅgalattup-pāl-Kā[da]ṇ
- 233 Kārikuṇichchi aḷandapaḍi nilaṇ irupattoṇrē orumāv-araik-kāṇi mundirigaik-kīl-
eṭṭumāk-kāṇiy-araikkā-
- 234 ṇi mundirigaik-kīl eṭṭumāvilum ūr-nattamuṇ = kuḷamuṇ = karaiyum nilaṇ vēlik-
kīl mukkālē nāngumā-
- 235 v-araikkāṇi mundirigaik-kīl nāngumā nīkki nilaṇ irupadēy-orumāv-araikkāṇik-kīl
oṇbadu māk-
- 236 kāṇik-kīl nāngu māvināl ne[1*]lu 'aiṇṇūrruk-kalamu = mīṇ-pāṭṭaṇ-kāṣu iraṇḍum
Parutti-Niyamattut-tiṇa-
- 237 pp = āga dēvadāṇam Dēvadānakkudiy-aḷandapaḍi nilaṇ paḍinēḷē mummāvaraiy-
araikkāṇik-kīl iraṇḍum[ā]-
- 238 k-kāṇiy-araikkāṇik-kīl-eṭṭumāvināl nellu nūrruk-kalamum Viḷaṅguḍiy-aḷandapaḍi
nilaṇ āṇēy-e-
- 239 tṭumāk-kāṇik-kīl araiyē kāṇiy-araikkāṇik-kīl = eṭṭumāvilum = kuḷamuṇ = karaiyum
nilaṇ kālēy-a-
- 240 raikkāṇik-kīl-eṭṭumā nīkki nilaṇ ā[rē] mūṇṇumāv-araikkāṇik-kīl iraṇḍumāk-kāṇiy-
araik-kāṇik-kī-

¹ This mā is redundant.

Sixth Plate: First side

- 241 I-ettu māvināl nellu nūrraimbadiṇ kalamum Venṇik-kāṇi-murruṭṭu iṇṇaṅgal aṇda-
paḍi nī-
- 242 laṇ mūṇṇ-araīyē nāṅgumāk-kāṇi mundirigaik-kīl nāṅgu māvināl nellu aimbadiṇ
kala-
- 243 mum Neḍuṇṇaṇakkuḍiy-aṇdapadaḍi nilaṇ paḍiṇmūṇṇē mūṇṇu mā mukkāṇik-kīl
mukkālēy-iraṇ-
- 244 ḍumāk-kāṇiy-araikkāṇik-kīl-ettu māvilum ivvūr kuṇaṇḡaḷum ūr-nattaṇḡaḷum
Ayyaṇ-kōyi-
- 245 lum ūḍuḡaḍum nilaṇ nāṅgumāv-araikkāṇik-kīl-mukkālēy-araikkāṇi mundirigaik-
kīl nāṅgu
- 246 mā nīkki nilaṇ paṇṇiraṇḍē mukkālē nāṇmāvaraiy-araikkāṇik-kīl iraṇḍumāv-arai-
kkāṇi mu-
- 247 ndirigaik-kīl nāṅgu māvināl nellu iṇṇūrraimbadiṇ kalamum Pūṭamaṇḡalattup-pāl
Aya-
- 248 lūṭṭi-kāṇi aṇdapadaḍi nilaṇ ēlē nāṅgumāv-araikkāṇi mundirigaik-kīl-araīyēy-iraṇḍu
mā muk-
- 249 kāṇik-kīl mukkālēy-orumāvilum ivvūr-ōḍaiyuṇ = karaiyum nilam nāṅgu mā
mukkāṇi mun-
- 250 dirigaik-kīl-kālēy-arai mā-mundirigaik-kīl-araīyē iraṇḍu mā nīkki nilaṇ āṇē-
- 251 mukkālē nāṅgu mā-kāṇi araikkāṇik-kīl ḍumāv-araikkāṇi mundirigaik-kīl nāṇ-
- 252 gu māvināl nellu aimbadiṇ kalamum Paḷlichchandam-iṇṇaṅḡa Śrīkarapaṇḡa-
lam = āṇa
- 253 Kottāṇakkuḍippalliy-aṇdapadaḍi nilaṇ nāṇpattāṇjē mummavaraiy¹ araikkāṇi mun-
diri-
- 254 gaik-kīl-araīyēy-arai mā-mundirigaik-kīl-araīyē iraṇḍumāvilum ivvūr nilattai ū-
- 255 ḍa uttup = pōṇa Pulveḷḷūr-vā[y*]kkālālum ivvūr nilattai ūḍ = aruttup = pōṇa
- 256 Pūvaṇūr-vākkālālum ivvūr-nattamuṇ = kuḷamum Aīyaṇ-kōyilum Paṇaichchēri-
yum = āṇa nilaṇ
- 257 iraṇḍ-araīyē nāṅgu mā-kāṇi mundirigaik-kīl-araīyēy-i[ra*]ḍu-mā nīkki nilaṇ
nāṇpattiraṇḍ-arai-
- 258 yē mūṇṇumāk-kāṇi mundirigaik-kīl mukkālē mummāvarai mundirigaik-kīl araīyē-
iraṇḍu māvinā-
- 259 i nellu mummūrraimbadiṇ kalamum miṇ-pāṭṭaṇ-kāṣ-araiyum Puṇakkuḍiy-aṇda-
paḍi nilaṇ paṇṇira-
- 260 ḍḍē kālē mundirigaik-kīl-kālē mundirigaik-kīl-araīyēy iraṇḍu māvilum ūr-nattam
nila-
- 261 ṇ orumāvarai araikkāṇi mundirigaik-kīl-araīyēy-oru māv-araikkāṇi mundirigaik-
kīl-nāṅgu-

¹ Read *ṇumāvaraiy*

- 262 mā nīkki nilaṇ paṇṇiraṇḍē mūṇṇumāk-kāṇi mūṇṇirigaik-kīl-araiyē mūṇṇumā
mukkāṇi araik-
263 kāṇik-kīl-eṭṭu māviṇāl nelli mūṇṇūṇṇuk-kalamum āga ivvūrgaḷ vevvēṇṇu mudalum
pala-
264 m-piyarum yāṇḍu eṭṭāvadu mudal tavirndu ōrūr = āy aḷandapaḍi nilaṇ mūvāyiratt-
oru nūṇṇu-

Sixth Plate: Second Side

- 265 mupatt-aṇḍē nāṇmāvarai mūṇṇirigaik-kīl-mukkālē iraṇḍu mā mukkāṇiy-arai
kā[ṇi]
266 k-kīl-eḷumā mukkāṇiyilum ūr-nattaṇḷaḷum Mādēvar-śrī-kōyilgaḷum = tīrumuṇṇaṇ-
gaḷum
267 Viṣṇukkaḷ Śrī-kōyilum = tīrumuṇṇamuṇ = Kaṇavadiyār śrī-kōyilum = tīrumuṇṇa-
mum Aiyyan-kōyilga-
268 lum = tīrumuṇṇaṇḷaḷum Piḍāri-kōyilgaḷum = tīrumuṇṇaṇḷaḷum ittēvar nandavāṇaṇ-
gaḷum it-
269 tēvar-teṇṇu = māvum uḷḷa nandavāṇaṇḷaḷum kammāṇ-chērigaḷum paraichchēri-
gaḷum ūḍugā-
270 ḍum kuḷaṇḷaḷum = karaigaḷum Tīripuvanamahādēvip-pērēriyūṇ = karaiyum puṇav-
ūrgaḷukku nīrpāyap =
271 pōṇa Sundarachōḷaṇ-vaykkālum Śiṅgaḷāntakaṇ-vāykkālum Karuvāykkāl-āṇa
Mummaḍiōḷap-
272 pērāṇṇum Kāmapatākai-vāykkālum Vēṇṇiṇ = niṇṇum ōḍiṇa nīr-ōḍu-kālum uḷḷittav =
ā-
273 ṇḷaḷaḷum vāykkālgaḷaḷum nīr-nilai ōḍaiyālum = āga niṇṇum nilaṇ aṇunūṇṇ-
orupat-
274 toṇbadēy-āṇumāk-kāṇi mūṇṇirigaik-kīl māk-kāṇi mūṇṇirigaik-kīl mukkālē mu-
275 kkāṇi nīkki nilaṇ iraṇḍāyiratt-aīṇṇūṇṇ-orupattaṇḍē mukkālē mūṇṇu mā-
276 k-kāṇik-kīl mukkālēy-orumāvaraik-kīl-araiyēy-iraṇḍu māvināl nelli aīmbat-
277 tōr-āyirattu aīmbaḍiṇ-kalamu = mīṇpāṭṭaṇ-kāṣu mu[p*]pattiraṇḍaraiyum akkam
aṇupatta-
278 nīṇṇu yāṇḍu eṭṭāvadu mudal irai-kattī āyiratt-eṇbadiṇṇmar Chaturvēdi-bhaṭṭar-
gaḷukku Ni-
279 tyavinōda-vaḷaṇāṭṭu Viraśōḷa-vaḷaṇāṭṭu Tribhuvanamahādēvich-chaturvēdimaṇ-
gaḷam = e-
280 ṇṇum piyarāl yāṇḍu eṭṭāvadu mudal Brahmadēyam = āy ivvūr irai-kattīṇa iraiyil
yāṇḍu
281 eṭṭāvadu nālu kūṇ-iṭṭa oru kūṇum idaṇ edir-ām-āṇḍu śempādiyum idaṇ edir-ām
āṇḍu nālu kū-
282 r-iṭṭa mūṇṇu kūṇum idaṇ edir-ām-āṇḍu mudal ivvūr irai kattīṇa irai āṭṭ-āṇḍutō um
niṇṇ-i-

- 283 raīy = āy = iṇuppadāgavum [I*]innāṭṭu Udayamāttāṇḍach-chaturvēdi-maṅgalam-
alandapaḍi nilaṇ nūṛṛi-
284 raṇḍē mukkālē kāṇiy-araikkāṇi mundirigaik-kil-orumāvarai mundirigaik-kil-araiyēy
iraṇḍu mā-
285 vilum ūr-irukkai nattamum ivvūr-Mādēvar-śrī-kōyilun = tūru-muṛṇamum ittēvar
īraiylī na[nda]-
286 vāṇamum ivvūr Viṣṇukkaḷ Śrī-Vaikundamuḍaiyār śrī-kōyilun tūrumuṛṇamum
ittēvar-īraiylī-
287 li nandavāṇamum ivvūrp-Piḍāri-kōyilun = tūrumuṛṇamum ivvūrk-kuḷamun =
karaīyum ivvūr nilat-
288 taīy = ūḍ = aṇuttup = pōṇa Karuvāykkāl = āṇa Munmaḍiśōlap-pērāṇum = āṇa nūṅ-
gum nilaṇ oṇṇ-arai-

Seventh Plate: First Side

- 289 yēy-iraṇḍumāk-kāṇiy-araikkāṇi mundirigaik-kil-iraṇḍu māk-kāṇi araikkāṇik-kil-
eṭṭu mā nikki ni-
290 laṇ nūṛṛ-oṇṇēy-āṇu mā mukkāṇiy-araikkāṇi mundirigaik-kil mukkālē nāṇḍumāv-
araikkā-
291 ṇi mundirigaik-kil nāṇḍu māvināl¹ nellu aiyāyirak-kalamum mīṇ-pāṭṭaṇ-kās-
iraṇḍum
292 Veṇṇikkūṛṇattu Brahmaḍēyam Śrīpūdi innāṭṭu mudal tavirndu ivvūr-alandapaḍi
nilaṇ nūṛ-
293 u nārpattēṭṭēy-eṭṭu mā mukkāṇiy-araikkāṇi mundirigaik-kil mūṇṇumākkāṇiy-
araikkāṇi-
294 k-kil-eṭṭu māvilum ūr-irukkaiyūn = kuḷamun = karaīyum Śrī-kōyilgaḷun = nanda-
vāṇaṅgaḷum Tū-
295 ḍāch = chēriyūn-chuḍugāḍum ivvūr-nilatt = āṇē pōṇa Karuvā[y*]-kkālum Virasōḷa-
vaḷanāṭṭukkup = pāya-
296 p = pōṇa Kuṇḍiramallap-peruvā[y*]kkālum = āṇa nūṅgum nilaṇ aṇjē eṭṭu mā
mukkāṇiy-araikkā-
297 ṇi mundirigaik-kil-araiyē māk-kāṇiy-araikkāṇik-kil-eṭṭu mā nikki nilaṇ nūṛṛu-
nārpattiraṇḍē
298 mukkālē nāṇḍu mā mukkāṇiy-araikkāṇi mundirigaik-kil-araiyēy-iraṇḍu māvināl
nellu aiyā-
299 yirak-kalamum mīṇ-pāṭṭaṇ-kās-iraṇḍaraiyum yāṇḍu eṭṭāvadū mudal āṭṭ-āṇḍu-
tōṇu-
300 m nūṇṇ-īrai = āy = iṇuppadāga ivvūr muṇṇ-uḍaiya Brāhmaṇar taṅgaḷ nilan-
tāṅgaḷē
301 perṇu taṅgaḷ nilattāl vanda īrai tāṅgaḷēy = iṇuppadāga ivvūrgaḷ vevvē-

¹ This is 4 m in excess of the actual total.

- 262 mā nikkī nilaṇ paṇṇiraṇḍē mūṇṇumāk-kāṇi mundirigaik-kīl-araiyē mūṇṇumā
mukkāṇi araik-
263 kāṇik-kīl-eṭṭu māvināl nelli muṇṇūrruk-kalamum āga ivvūrgaḷ vevvēṇu mudalum
paḷa-
264 m-piyarum yāṇḍu eṭṭāvadu mudal tavirndu ōrūr = āy aḷandapaḍi nilaṇ mūvāyiratt-
oru nūrru-

Sixth Plate: Second Side

- 265 muppatt-aṇjē nāṇmāvarai mundirigaik-kīl-mukkālē iraṇḍu mā mukkāṇiy-araik
kā[ṇi]
266 k-kīl-eḷumā mukkāṇiyilum ūr-nattaṇgaḷum Mādēvar-śrī-kōyilgaḷum = tīrumuṇṇaṅ-
gaḷum
267 Viṣṇukkaḷ Śrī-kōyilum = tīrumuṇṇamuṇ = Kaṇavadiyār śrī-kōyilum = tīrumuṇṇa-
mum Aiyyaṇ-kōyilga-
268 ḷum = tīrumuṇṇaṅgaḷum Piḍāri-kōyilgaḷum = tīrumuṇṇaṅgaḷum ittēvar nandavāṇaṅ-
gaḷum it-
269 tēvar-teṇḍu = māvum uḷḷa nandavāṇaṅgaḷum kammāṇ-chērigaḷum paraichchēri-
gaḷum śudugā-
270 ḍum kuḷaṅgaḷum = karaigaḷum Tīripuvanamahādēvip-pērēriyūṇ = karaiyum puṇav-
ūrgaḷukku nīrpāyap =
271 pōṇa Sundarachōḷaṇ-vaykkālum Śiṅgaḷāntakaṇ-vāykkālum Karuvāykkāl-āṇa
Mummaḍiśōḷap-
272 pērāṇum Kāmapatākai-vāykkālum Vēṇṇiṇ = niṇṇum ōḍiṇa nīr-ōḍu-kālum uḷḷiṭṭav =
ā-
273 ruḷaḷālum vāykkālgaḷālum nīr-nilai ōḍaiyālum = āga niṇṇum nilaṇ aṇṇūrr-
orupat-
274 toṇbadēy-ārumāk-kāṇi mundirigaik-kīl māk-kāṇi mundirigaik-kīl mukkālē mu-
275 kkāṇi nikkī nilaṇ iraṇḍāyiratt-aṇṇūrr-orupattaṇjē mukkālē mūṇṇu mā-
276 k-kāṇik-kīl mukkālēy-orumāvaraik-kīl-araiyēy-iraṇḍu māvināl nelli aṇibat-
277 iōr-āyirattu aṇibadiṇ-kalamu = miṇpāṭṭaṇ-kāśu mu[p*]pattiraṇḍaraiyum akkam
aṇupatta-
278 āṇum yāṇḍu eṭṭāvadu mudal irai-kattī āyiratt-eṇbadiṇmar Chaturvēdi-bhaṭṭar-
gaḷukku Nī-
279 tyavinōḍa-vaḷanāṭṭu Viraśōḷa-vaḷanāṭṭu Tribhuvanamahādēvich-chaturvēdimaṅ-
galam = e-
280 ṇṇum piyarāl yāṇḍu eṭṭāvadu mudal Brahmaḍēyam = āy ivvūr irai-kattīṇa iraiyil
yāṇḍu
281 eṭṭāvadu nālu kūṇ-iṭṭa oru kūṇum idaṇ edir-ām-āṇḍu śempādiyum idaṇ edir-ām
āṇḍu nālu kū-
282 r-iṭṭa mūṇṇu kūṇum idaṇ edir-ām-āṇḍu mudal ivvūr irai kattīṇa irai āṭṭ-āṇḍutō um
niṇṇ-i-

- 283 ɾaiy = āy = iṟuppadāgavum [1*]innāṭṭu Udaiyamāttāṇḍach-chaturvēdi-maṅgalam-
alandapaḍi nilaṇ nūṟṟi-
284 raṇḍē mukkālē kāṇiy-araikkāṇi mundirigaik-kil-orumāvarai mundirigaik-kil-araiyēy
iraṇḍu mā-
285 vilum ūr-irukkai nattamum ivvūr-Mādēvar-śrī-kōyilun = tiru-muṟṟamum ittēvar
iṟaiyili na[nda]-
286 vāṇamum ivvūr Viṣṇukkaḷ Śrī-Vaikundamuḍaiyār śrī-kōyilum tirumuṟṟamum
ittēvar-iṟaiyi-
287 li nandavāṇamum ivvūrp-Piḍāri-kōyilun = tirumuṟṟamum ivvūrk-kuḷamuṇ =
karaiyum ivvūr nilat-
288 taiy = ūḍ = aruttup = pōṇa Karuvāykkāl = āṇa Mummaḍiṣōḷap-pērāṟum = āga nīṇ-
gum nilaṇ oṇṟ-arai-

Seventh Plate: First Side

- 289 yēy-iraṇḍumāk-kāṇiy-araikkāṇi mundirigaik-kil-iraṇḍu māk-kāṇi araikkāṇik-kil-
eṭṭu mā nikki ni-
290 laṇ nūṟṟ-oṇṟēy-āṟu mā mukkāṇiy-araikkāṇi mundirigaik-kil mukkālē nāṅgumāv-
araikkā-
291 ṇi mundirigaik-kil nāṅgu māvināl' nellu aiyāyirak-kalamum miṇ-pāṭṭaṇ-kās-
iraṇḍum
292 Veṇṇikkūṟṟattu Brahmaḍēyam Śrīpūdi innāṭṭu mudal tavirndu ivvūr-alandapaḍi
nilaṇ nūṟ-
293 u nārpattēṭṭēy-eṭṭu mā mukkāṇiy-araikkāṇi mundirigaik-kil mūṇṇumākkāṇiy-
araikkāṇi-
294 k-kil-eṭṭu māvilum ūr-irukkaiyuṇ = kuḷamuṇ = karaiyum Śrī-kōyilgaḷun = nanda-
vāṇaṅgaḷum Tīp-
295 ḍāch = chēriyuṇ-chuḍugāḍum ivvūr-nilatt = āṟē pōṇa Karuvā[y*]-kkālum Virasōḷa-
vaḷanāṭṭukkup = pāya-
296 p = pōṇa Kuṇjiramallap-peruvā[y*]kkālum = āga nīṅgum nilaṇ aṇjē eṭṭu mā
mukkāṇiy-araikkā-
297 ṇi mundirigaik-kil-araiyē mākkāṇiy-araikkāṇik-kil-eṭṭu mā nikki nilaṇ nūṟṟu-
nārpattiraṇḍē
298 mukkālē nāṅgu mā mukkāṇiy-araikkāṇi mundirigaik-kil-araiyēy-iraṇḍu māvināl
nella aiyā-
299 yirak-kalamum miṇ-pāṭṭaṇ-kās-iraṇḍaraiyum yāṇḍu eṭṭāvaḍu mudal āṭṭ-āṇḍu-
tōṟu-
300 m nūṟṟ-iṟaiy = āy = iṟuppadāga ivvūr muṇṇ-uḍaiya Brāhmaṇar taṅgaḷ nilaṇ-
tāṅgaḷē
301 perṟu taṅgaḷ nilattāl vanda iṟai tāṅgaḷēy = iṟuppadāga ivvūrgaḷ vevvē-

* This is 4 mā in excess of the actual total.

- 302 ru mudalum paḷam-piyarum yāṇḍu eṭṭāvadu mudal tavirndu Nittavinōda-vaḷa-
nāṭṭu-Vira-
303 śōḷa-vaḷanāṭṭu Braḥmadēyam Tribhuvanamahādēvich-chaturvēdimaṅgalattōḍum
yāṇḍ-e
304 ṭṭāvadu mudal kūḍi ōrūr = āgavaum āga ippaḍi variyil = iṭṭukkoḷgav = eṇṇu nām śōḷ-
305 la namm-ōlai eḷudum Jayaṅḡoṇḍaśōḷa-maṇḍalattu Ūṭṭukkāṭṭuk-kōṭṭattup-Pālai-
306 yūr-nāṭṭup-Pālaiyūr-kilavan Araiyaṅ Muḍikoṇḍaśōḷaṅ-eḷuttinālum namm-ōlai-
nāyaka-
307 ṇ Uyyakkonḍār-vaḷanāṭṭu Vēṇṇāṭṭuk-Kēraḷāntakach-chaturvēdi-maṅgalattu Narā-
kkaṅ Kṛishṇa-
308 ṇ Irāman = āṇa Irājēndraśōḷa-brahmārāyaṅun Uyyakkonḍār-vaḷanāṭṭut-Tiraimūr-
nāṭṭuch-Chāt-
309 tamaṅgalamuḍaiyāṅ Araiyaṅ-Rājarājaṅ = āṇa Vikkiramāśōḷach-chōḷiyavaraiya-
ṇum Nittavinō-
310 da-vaḷanāṭṭup-Pāmbuṇik-kūṇṇattu Araiśūr-uḍaiyāṅ Irāyiravaṅ Pallavayaṅ = āṇa
Uttamaśōḷap-pal-
311 lavaraiyaṅum Arumolidēva-vaḷanāṭṭu Neṇmali-nāṭṭu Uttamaśōḷanallūr-uḍaiyāṅ
Paralū-
312 r-Amabalattāḍiy = āṇa Muḍikoṇḍaśōḷa-viḷupparaiyaṅum oppiṇālum pukka nan-
tūṭṭiṇ paḍiyē variyi-
313 l = iṭṭukkoḷgav = eṇṇu naṅ-karumam-ārāyum Uyyakkonḍār-vaḷanāṭṭu Vēṇṇāṭṭuk-
Kēraḷānta-

Seventh Plate : Second Side

- 314 kach-chaturvēdimaṅgalattu Narākkaṅ Mārāyaṅ Jananāthaṅ = āṇa Rājēndraśōḷa-
brahmādhi[rā]jaṅum Uyya-
315 kkonḍār-vaḷanāṭṭup-Pērāvūr-nāṭṭuk-Kāṅjivāyil-uḍaiyāṅ Uḍaiyadivākaran Tilla-
316 yā[ḷiy = ā]ṇa Rājarāja-mūvēndavēḷāṇum Arumolidēva-vaḷanāṭṭu Iṅgaṇāṭṭu
Iḷaiyāṅgu-
317 ḍaiyāṅ Rājādittaṅ Kūṭṭāḍiy = āṇa Parakēsarī -viḷupparaiyaṅum Naḍuvirukkum
Nittavinōda-vaḷa-
318 nāṭṭuk-Kilārk-kūṇṇattup-Puḷlamaṅgalattup-Paramēśvara-paṭṭa-sarvvakratuyājiyum
Ugaḷūrar[ḷūr]k-kūṇṇa-
319 ttut-Tiṭṭaikudī Maṇavaḍigaḷ Sadāśiva-[pa*]ṭṭach-chōmayājiyum śolla ivargaḷ
śoṇṇapaḍiyē
320 naṅ-karumam-ārāyum Uyyakkonḍār-vaḷanāṭṭu Vēṇṇāṭṭu Vayalūr-kilavan Tattaṅ
Chēndan [I]rā-
321 jēn[dra]śōḷa-aṇukkap-Pallavaraiyaṅum Uyyakkonḍār-vaḷa-nāṭṭut-Tiruvaḷundūr-
nāṭṭup-Para-
322 kēsarinaḷlūr-uḍaiyāṅ Māṇikkaṅ-Eḍuttapādam = āṇa Chōḷa = mūvēnda-vēḷāṇum
Arumolī-

- 323 dē[va*]-vaḷanāṭṭu Idaiyaḷa-nāṭṭuch-Chiriṇār-kilavaṇ Taṇṇichchai-Ādittanum
Kshatriyasikhā-
- 324 maṇi-vaḷanāṭṭu Vaippūr-kilavaṇ Tiraṇ Bhāskaraṇum śolla Puravuvārit-tiṇaik-
kaḷattuk-
- 325 kaṇk(kāṇ)kāṇi Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Paṇaiyūr-nāṭṭu Viśalūr-kilavaṇ Kaṇ
avadiy-A-
- 326 laḡiyāṇum Puravuvāri tiṇaik-kaḷam Nittavinōda-vaḷanāṭṭuk-Kilārḡ-kūrṇattup-Pūṇ-
jirṇū-
- 327 r-uḡaiyāṇ Nakkaṇ Araṇḡaṇum Uyyakkonḡār-vaḷanāṭṭu Ambar-nāṭṭut-Talai-
- 328 yūr-uḡaiyāṇ Nakkan Dāmōdiraṇum Kshatriyaśikhāmaṇi vaḷanāṭṭu Aḷanāṭṭu Aḷiṇ-
- 329 jilmaṇḡalam-uḡaiyāṇ Nāḡa-Nakkaṇum Jayaṇḡonḡaśōḷa-maṇḡalattu Cheṇḡāṭṭukkō-
- 330 ṭṭattu Māḡaṇūr-nāṭṭu Perumbēḡu-kilavaṇ Paṭṭaṇ Vāsudēvaṇum Variv(p)pottagaṇ
Kshatriya-
- 331 śikhāmaṇi-vaḷanāṭṭup-Paṇaiyūr-nāṭṭu Iṇaiyāṇchēri Kilavaṇ Puḷamadāṇirāmaṇum
Mugaveṭṭi
- 332 Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Paṭṭinak-kūrṇattu [U]varkkuḡi kilāṇ Araiyāṇ-
Kaṇapuramum Arumoli-
- 333 dē[va*]-vaḷanāṭṭu Ārvalak-kūrṇattu Iluppaiyūr-uḡaiyāṇ Irāmaṇ-Ma[l*]lanum
Virāṇam-uḡaiyāṇ Tū(Nū)-
- 334 rṇeṇmaṇ-Karupākaraṇum Paṇaiyūr-uḡa[ya*]ṇ Kāviri-Veṇkāḡaṇum Varippotta-
ḡak-kaṇakku Śel-
- 335 k[ā]r-uḡaiyāṇ Naratoṇḡaṇ-Kuruttaṇam Variyi[lī]ḡu Pūṭikuḡaiyāṇ Śiṇḡaṇ-
Puliyāṇum Paṭṭō-
- 336 lai Narikkūḡaiyaṇ Śatti-Irāmaṇum irundu yāṇḡ-eṭṭāvadu nāl nūrṇorupadināl
variyl-a(l-i)ṭṭu-
- 337 kkuḡutta taṇḡaḷ-nāṭṭu [nā]ṭṭup-podu Tribhuvanamādēvip-pērēki(ri)yum ivvēriy-
araiyarkaḷ kamugu-ko-

Eighth Plate: First Side

- 338 lli-veṭṭappērum nāṭṭup-podu ūr-nattamum nāṭṭup-poduch-chiṇuparṇaik-kāḡum
= eṇṇ = aḷand-
- 339 duvanda nilamum Neṇkuppait-Tirumāl-kāḡaṇum Taṇjaināṭṭuk-kōṇum Vēḷāṇ-
Araṇḡaṇum-uḷḷi-
- 340 ṭṭār-parṇuṇ = Chembaṇkuḡiyuṇ = Kuḷappāḡun = Tuḷārum Nallambaruṇ = Tribhu-
vanamahādēvinallūrum Viḡchchū-
- 341 r = āṇa Chikkarum Muṇṇāvaluṇ = Kūṭṭaṇūruṇ = Kamugaṇchēṇḡaṇkuḡiyum Vaiy-
kundanallūrum Mayimāla-
- 342 yanallūruṇ = Kil-Māṇḡūrum Parakēsarinnallūrum Peṇṇāḡaḡamum Uḡattūruṇ =
Chiḡaiyūrum Kil-
- 343 Śōṇṇuttuṇaiyum Neḡuvāyilum Eḡupāḡiyum Puḷiḡaikkūḡiyum Peruṇḡuḡiyum
Muṇḡaṇūrum Tā-

- 344 mōdaranallūrum Araśūrum Vāluvanallūrum Guṇaśīlanallūrum Cheyyānallūrum
Chirrālinallūrum Nittavinō-
- 345 danallūrum Veṅgūrum Niyāyanaḍainallūrum Chēndamaṅgalamum Igaḷānilaina-
llūrup(m) Vi-
- 346 ranārāyaṇamaṅgalamum Karuvūrum Kōvinnada(nda)nallūrum Vīraśōlanallūrum
Kōṇṇāppūrum Maṇi-
- 347 maṅgalamum Turaiyānallūrum Vāmaṇanallūrum Ādanallūrum Chirumoppiyū-
rum Mēttu-Mēṛkuḍiyum Pūtamaṅgalat[*]tup-pāl Kāḍaṇ-Kārikuṛichchiyum
Parutti Niya-
- 349 mattut-tirapp = āṇa dēvadāṇam Dēvadāṇakkūḍiyum Viḷaṅguḍiyum Veṇṇik-
350 kaṇi-murrūtt-iṛaṅgalum Neḍuṅgaṇakkūḍiyum Pūtamaṅgalattup-pāl-Ayalūttikāṇi-
351 yum Paḷḷichchandam-iṛaṅgiṇa Śrīkaraṇamaṅgalam = āṇa Kottārakkūḍip-palliyum
Purak-
- 352 kuḍiyum āga ivvūrgaḷ Tribhuvanamahādēvich-chaturvvēdimaṅgalam eṇṇum
piyarāl yā-
- 353 ṇḍu eṭṭāvadu mudal Brahmadēyam = āgavum ivvūrōḍum u(mu)ṇṇuḍaiya brāhma-
ṇar taṅgaḷ-nilan
- 354 tāṅgaḷē perṇut-taṅgaḷ nilattāl vanda iṛai tāṅgaḷē iṛuppadāga ēriṇa Udayamāttā-
355 ṇḍach-chaturvvēdimaṅgalamum Śrīpūdiyum Vīraśōla-vaḷanāṭṭu Brahmadēyam
Tribhuvanamahādēvich-chatu-
- 356 rvvēdimaṅgalattōḍum yāṇḍ-eṭṭāvadu mu[da*]l kūḍi āga ivvūrgaḷ-piḍi-sūḷndu
piḍāgai-naḍappip-
- 357 padāgak-Kaṅgāṇi aṇ-ṇāḍu-vagaiścygiṇṇa Kaḷattūr-kilavaṇ Chiriyāṇ-Ādittanaiyum
Puravu-
- 358 vari tiṇaikkaḷam Pūṇjirūr-uḍaiyāṇ Nakkaṇ Araṅgaṇaiyum Bhaṭṭaṇ Kshatriyaśikhā
maṇi-vaḷanā-
- 359 ṭṭu Vēḷā-nāṭṭu Rājendraśōlach-chaturvvēdimaṅgalattuk-Kaviṇiyan Kṛishṇaṇ
Mārapaṭṭanaiyum
- 360 pōttandōm tāṅgaḷum ivargaḷōḍum uḍa-ṇiṇṇu eḷlai-terittuk = kāṭṭi = piḍi-sūḷ-
361 ndu piḍāgai-naḍandu kalluṇ = kaḷḷiyum nāṭṭi aṇav-ōlai¹ ścydu pōttagav = eṇṇu-

Eighth Plate : Second Side

- 362 n = tiruvāymolīyāl tirumandirav-ōlai Jayaṅgoṇḍaśōla-maṇḍalattu Uṇṇukkāṭṭuk-kō
363 ṭṭattup-Pālaiyūr-nāṭṭup-Pālaiyūr-kilavaṇ Araiyaṇ-Muḍigoṇḍa-śōlaṇ-cluttinālum
tīru-
- 364 mandirav-ōlaināyakaṇ Uyyakkonḍār-vaḷanāṭṭu Veṇṇāṭṭuk-Kēraḷāntakach-chatur-
vēdimaṅga-
- 365 lattu Narākkaṇ Kṛishṇan-Irāmaṇ = āṇa Rājendraśōla-brahmamahārāyaṇum Uyyak
konḍār-vaḷanā-

¹ The etymology of this word is dealt with on p. 37 above.

- 366 ttut-Tiraimūr-nāttuch-Chāttamaṅgalam-uḍaiyāṅ Araiyaṅ-Rājarājaṅ = āṇa Vikra-
maśōlach-chōliyaṅvarai-
367 yaṇum Nittavinōda-vaḷanāṭṭu-Pāmbuṇik-kūrattu Araisu-uḍaiyāṅ I[rāyi]raṅ-
Pallavayaṅ-ā-
368 ṇa Uttamaśōlap-pallavaraiyaṇum Arumolidēva-vaḷanāṭṭu Neṇmali-nāṭṭu Uta-
maśō-
369 lanallūr-uḍaiyāṅ Paraḷūr-Ambalattāḍiy = āṇa Muḍikonḍaśōla-[vi]lu[p]paraiyaṇum
oppinālum [l*]
370 Tiru maṇṇi vaḷara iruṇila-maḍandaiyum,¹ pōrch-chayap-pāvaiyuṅ = chīrt-tanich-
chelviyun, = taṅ-peru-
371 ndēviyar-āgi iṇbuṛa, neḍid = i[ya]ll-(l-)ūliyuḷ = Idaituṛaināḍum-, tuḍar-vaṇa-vēlīp-
paḍar-Va-
372 ṇavāśiyuṅ =, chullich-chūl-maḍiṭ-Kolippākkaiyu =, Nannark = aru-muraṅ-Maṇṇ-
aikkaḍakkamum,
373 poru-taḍari(kaḍal) Ilatt-araiṣarta-muḍiyum =, āṅg = avar-tēviyar-ōṅg- eḷil- muḍiyu
=, muṇṇavar-pakkal
374 Teṇṇavar vaṭṭa, sundaramuḍiyum Indiraṅ-āramunt =, teṇ-ḍirai-Ilamaṇḍala =
muḷuvadu-
375 m =, eṇi-paḍaik-Kēraḷar muṇaimaiyir = chūduṅ =, kūla-ḍaṇam = āgiya palar
pugal-muḍiyuṅ =, cheṇ-
376 gadir-mālaiyuṅ-chaṅg-adir-vēlait-, tol-peruṅ-kāvaṅ-pal-paḷaṅ-ḍivūṅ =, cheruvich
(viṛ) = chī-
377 navi[l] = irupattorukāl =, araiṣu-kaḷai-kaṭṭa Paraśurāmaṅ, mēvaruṅ = chāndimat-
tīv-araṅ-karudi-
378 y =, iruttiya chembor-ṛirut-tagu-muḍiyu =, māp = porut-(ru-)taṇḍār = koṇḍa Kō-
Parakēsa(kēsa)ri-varimmar = āṇa śrī-Rājē-
379 ndraśōladēvarkku yāṇḍu eṭṭāṇadu nāt-kīl nāṭṭōmukkuṭ = uṛumugam vara
nāṭṭōmum tirumugaṅ-
380 kaṇḍu eḍir = eḷundu cheṇṇu toludu vāṅgit = talai-mēl vaṭṭup = piḍi-sūḷndu piḍāgai-
naḍa-
381 ndu kalluṅ = kaḷliyu-nāṭṭi aṇav-ōlai ścyda Nittavinōda-vaḷanāṭṭu Viraśōla-vaḷanāṭṭu
Bra-
382 hmaḍēyam Tribhuvanamahādēvich-chaturvêdimaṅgalattukkuk = kīl-pārkk-e[l*]lai
ivvūr nilattukku va-
383 ḍakīl-mūlai innāṭṭu Veṇṇik-kūrattu Vaḍa-Śāttamaṅgalattu mēl-ellai Pūvaṇūr
vā[y*]kkāl = e-
384 ṇṇu pēṛ kūvappaḍum vāykkālin teṅkarai kūḍiṇa idaṁēy-tuḍaṅgi idaṇiṇṇum iv-
Vaḍa-
385 Śāttamaṅgalattu mēl-ellai tāṅ kiḍandav = āṇe teṅ-mēṛku ṇōkkiyun = teṛku nō-

¹ The comma is given to indicate the scanning of the metrical lines.

Ninth Plate : First Side

- 386 kkiyuñ = cheṇṇu iv-Vaḍa-Śāttamaṅgalattukku nīr pāyum Aramoḷidēva vāykkāl = e-
 387 ṇṇu pēr kū[va*]ppaḍum vāykkālīṇ vaḍa-karaiyēy = urru mēṇṇinum vaḍakki-
 ṇnum = i-
 388 daninṇum ivvāykkālai teṇku-nōkkiy = ilinṇu teṇ-karaikkēy = ēṇi iv-Vaḍa-
 389 Śāttamaṅgalattu mēl-ellaīyē teṇku nō[k*]kich = cheṇṇu Pulvēlūr-vāykkāl = e-
 390 ṇṇu pēr kūvappaḍum vāykkālīṇ vaḍa-karaiyēy = urru mēṇṇinum idaninṇum
 391 ivvāykkālai = teṇku nōkkiy = ilindu teṇ-karaikkēy = ēṇi ivvāykkālīṇ te-
 392 ṇ-karai tāṇ kiḍandavāṇu ivv-ellaīyē kilakku nōkkich = cheṇṇu in-nāṭṭu Brahmaḍē-
 393 yam Nagar = āgiya Chōlavijjādhirach-chaturvvēdimaṅgalattu vaṇṇārappēṇ = āṇa
 nilattiṇ vaḍa-
 394 mēl-ellaīyēy = urrut = teṇṇinum idaninṇum iṇ-nilattiṇ mēl-ellai tā-
 395 ṇ kiḍandav = āṇē teṇku nōkkich = cheṇṇu ich-Chōlavijjādhirach-chaturvvēdimaṅ-
 gala-
 396 ttukku nīr pāyum Jayaṅgonḍaśōḷap-peruvāykkāl = eṇṇu pēr kūvappaḍum
 397 vāykkālīṇ vaḍa-karaiyēy = urru mēṇṇinum idaninṇum iv-vāykkā-
 398 līṇ vaḍa-karai tāṇ kiḍandavāṇ = ivv-ellaīyē teṇ-kilakku nōkkich = cheṇṇu i-
 399 vvāykkālai = teṇku nōkkiy = ilindu ivvāyḱka(kā)līṇ teṇ-karai ich-Chōlavijjā-
 400 dharach-chaturvvēdimaṅgalattu Irāyūrt-Tiruvaraṅga-kramavittaiṇ nilattiṇ vaḍa-
 mēl-ellai
 401 yēy = urrut = teṇṇinum mēṇṇinum idaninṇum iṇ-nilattiṇ mēl-varambē ivv-ellai
 402 yē teṇku nōkkich = cheṇṇu ich-Chōlavijjādhirach-chaturvvēdi-maṅgalattukku nīr
 pāyuñ = Kattivāy-
 403 kkāl = eṇṇu per kūvappaḍum vāykkālīṇ vaḍa-karaiyēy = urru mēṇṇinum ivvāykkā-
 404 lai = teṇku nōkki ilindu teṇ-karaikkēy = ēṇi = idaninṇum ich-Chōla-vijjādhirach-
 chatu-
 405 rvvēdimaṅgalattiṇ mēl-ellai Alundūrp-pilāṇu tāṇ kiḍandavāṇu ida-ṇaḍuvēy te -
 406 ku nōkkiyum teṇ-mēṇku nōkkiyum = teṇku nōkkiyuñ = cheṇṇu innāṭṭu Maṇalūr-
 nilat-
 407 tiṇ vaḍa-mēl-ellaīyēy = urru mēṇṇinum vaḍakkinṇum idaninṇum in-nilatti-
 408 ṇ mēl-ellai tāṇ kiḍandavāṇē teṇku nōkkiyun = teṇ-mēṇku nōkkiyuñ-cheṇ-
 409 ṇ-im-Maṇalūr = ēṇiṇ vaḍa-karaiyil puṇaṇ-karaiyēy = urru mēṇṇinum vaḍakki-
 ṇnum

Ninth Plate : Second Side

- 410 idaninṇum iv-vēri vaḍakaraiyil puṇaṇkaraiyēy = iv-vellai tāṇ kiḍandavāṇe mēṇku nō-
 411 kkiyum vaḍa-mēṇku nōkkiyuñ = cheṇṇu Rājarāja-Iṣvaramuḍaiyār dēvadāṇam
 Veṇṇik-kū -
 412 ṇattu nagaram Veṇṇi-nilattiṇ vaḍa-kūl-ellaīyēy = urru vaḍakkinṇuñ = kilakkinṇum
 ida-

- 413 niṇṇum iṇ-nilattin vaḍav-ellai tāṇ kiḍandav=āre vaḍa-mērku nōkkich=cheṇṇu
iv-
- 414 vellaiyil niṇṇa purrēy=urru vaḍakkinṇuṇ=kilakkinṇum idaninṇum ivvellai tāṇ-
415 kiḍandav=āre mērku nōkkiyum vaḍamērku nōkkiyum mērku-nōkkiyum vaḍa-
mērku nōkkiyu-
- 416 ñ=cheṇṇu iv-Veṇṇi-vyāpāri Chandiraṇ Aiyāraṇ maṇaippērrāl(r=āṇa) nilattin
vaḍa-mēl-ellai-
- 417 yēy=urru vaḍakkinṇum kilakkinṇum idaninṇum iṇ-nilattin mēl-ellai tāṇ
418 kiḍandav=āre ten-mērku nōkkiyun=terku nōkkiyuṇ=cheṇṇu iv-Veṇṇiyil Cheppuv-
419 yil vāykkāl=enṇu pēr kūvappaḍum vaḍa-śiruvāykkālīṇ¹ vaḍavarambēy=urru mēṇ-
420 kinṇum vaḍakkinṇum idaninṇum iv-vāykkālīṇ vaḍavarambēy ivvel-
421 laiye mērku nōkkich=cheṇṇu iv-vāykkālāit=terku nōkki ūḍaruttu i-
422 vvā[y*]kkālīn teṇ-varambēy=ēri iv-Veṇṇi-vyāpāri Nakkaṇ-Guṇaśīlaṇ maṇai-
423 ppērr=āṇa² nilattin mēl-ellaiye terku nōkkiyun=teṇ-mērku nō-
424 kkiyun=terku nōkkiyuṇ=cheṇṇu iv-Veṇṇi-vyāpāri Turaiyaṇ-Ariṇji-ma-
425 ṇaippē=āṇa nilam Veṇkādudēva-vāykkālīṇ vaḍa-karai nilattin vaḍav-ellaiyēy
=u-
- 426 rru vaḍakkinṇum mērkkinṇum idaninṇum iṇ-nilattin vaḍav-ellai tāṇ kiḍa-
427 ndav=āre mērku nōkkich=cheṇṇu ivv-ellaiyīṇ varamb-arugē niṇṇa purrai valatt-
ittu i-
- 428 vv-ellaiyē teṇ-mērku nōkkiyum mērku nōkkiyum vaḍa-mērku nōkkiyuṇ=chē-
429 ṇṇu iv-Veṇṇi-vyāpāri Tēvaṇ-Pūraṇ maṇaippēṇ=āṇa nilattin kīl-ellaiyēy-urru
430 vaḍakkinṇum kilakkinṇum mērkkinṇum idaninṇum iṇ-nilattin kīl-ellaiyē-
431 y vaḍakku nōkkich=cheṇṇu iv-Veṇṇiyil Cheppuvāyil-vāykkālēy=urruk=kilakkin-
432 ṇum idaninṇum iv-vāykkālāi vaḍakku nōkkiy=ūḍaruttu iv-Veṇṇi-vyāpāri Tēvaṇ-
433 Nakkaṇ maṇaippēṇ=āṇa nilattin kīl-ellaiyē vaḍakku nōkkich=cheṇṇu ivvel-

Tenth Plate: First side

- 434 lai-arugu niṇṇu purrai=īḍattittu ivv-ellaiyē vaḍa-kīlaku-nōkkich-cheṇṇu in-
nilat-
- 435 tiṇ vaḍa-kīl-ellaiyēy=urruk=kilakkinṇum terkinṇum idaninṇum innila-
436 tiṇ vaḍav-arugēy kīlaku-mērk-āyk=kiḍanda vaḍa-śiruvāykkālāi vaḍamērku nōkki
ūḍ=aruttu vaḍava-
- 437 rambēy=ēri iv-v[u]ṭ-chiruvāykkālīṇ vaḍa-varambē ivv-ellaiyē mērku nōkkiyum
vaḍa-mērku
- 438 nōkkiyum mērku nōkkiyuṇ=cheṇṇu iv-Veṇṇi-vyāpāri Tēvaṇ-Pūraṇ maṇaippēṇ=
āṇa ni-
- 439 lam Pāṇḍanāgaṇ-vaykkālīṇ vaḍa-karai nilattin teṇ-kīl-ellaiyēy=urru vaḍakkinṇu-

¹ The intended reading in the place of this expression occurring upto line 436 is uṇchiru-vāykkāl.² Read pēṇ-dṇa

- 440 n = kilakkinnum idaninnum in-nilattin vaḍav-ellaiyē vaḍa = mēṛku nōkkiyum mē-
 441 ṛku nōkkiyuṅ = cheṇru teṇ-vaḍal-āyk = kiḍanda uṭ-chiṇuvāykkālai mēṛku nōkkiy =
 ūḍ = arutt = ēṛi
 442 iv-Veṇṇi-nagarap-podu-nilattil vaḍav-ellaiyēy mēṛku nōkki = chcheṇru-in-
 nilattu-
 443 k-kil-ellaiyēy = urru vaḍakkinuṅ = kilak-kilakkinnum idaninnum ivv-el-
 444 lai varambu tāṇ kiḍandav = āṛē vaḍakku nōkkich = cheṇru kilal-mēl-āyk = kiḍanda
 uṭ-chiṇu-
 445 vāykkālai vaḍakku nōkkiy = ūḍ = arutt = ēṛi ivv-ellai varambu tāṇ kiḍandav = āṛē
 vaḍakku
 446 nōkkiyum vaḍa-kilakku nōkkiyuṅ = cheṇru kilal-mēl-āyk = kiḍanda uṭ-chiṇu-vāykkā-
 447 lai vaḍakku nōkkiy = ūḍ = arutt = ēṛi ivv-ellaiyē vaḍakku¹ nōkkich = cheṇru ivv-el-
 448 laiṇ mēl-arugē niṇṇa puraiy = idatt-iṭṭu ivvūr-vyāpāri Divākarap Paṣuvāṇ(vaṇ)
 maṇai-
 449 pperāpa nilaṇ Arikulavārappa-vāykkālṇ vaḍa-karai nilattin vaḍa-kil-ellaiyēy = urruk
 = kilakki-
 450 ṇṇun terkinnum idaninnum in-nilattin vaḍav-ellai tāṇ kiḍandav = āṛē mēṛku
 451 nōkkich = cheṇru teṇ-vaḍal-āyk = kiḍanda uṭ-chiṇuvāykkāl naḍuvuṛṇu vaḍakkinnum
 idani-
 452 ṇru ivv-uṭ-chiṇuv-vāykkāli = naḍuvē ivv-ellai tāṇ kiḍandav = āṛē teṛku nōkkiyum =
 teṇ-
 453 mēṛku nōkkiyum = teṛku nōkkiyuṅ = cheṇru ivvāykkālē mēṛku nōkkina tirivēy = ur-
 454 ru mēṛkinnum vaḍakkinnum iv-vuṭ-chiṇu-vāykkali = ṇa[du]vē ivvellai tāṇ
 kiḍandav āṛē
 455 mēṛku nōkkiyum vaḍavē²-mēṛku nōkkiyum mēṛku nōkkiyuṅ = cheṇru teṇ-vaḍal-
 āṇa ki-
 456 ḍanda chaṇṇarantāṇ-vāykkāl = ēṇru pēr kūvappaḍum vāykkali = naḍuv-urru vaḍa-
 kkinuṅ = kiḷa-
 457 kkinnum idaninnum ich-Chaṇṇarantāṇ vāykkali = naḍuvē ivv-ellai tāṇ kiḍandav =
 āṛē

Tenth Plate: Second Side

- 458 teṛku nōkkiyum teṇ-mēṛku nōkkiya(yu)n = teṇ-kilakku nōkkiyuṅ = cheṇru iv-vāy-
 kkalē-
 459 ṇ mēl-varambēy = ēṛi im-mēl-varambu tāṇ kiḍandavāṛē teṇ-kilakku nōkkiyum =
 teṛku
 460 nōkkiyum = teṇ-mēṛku nōkkiyuṅ = cheṇru Karikālaṭṭap-peru-vāykkāl = āṇa Mum-
 maṭṭiṭṭi-

¹ na is corrected out of ya.

² vā is unnecessary.

- 461 lap-pēr-ārrin vaḍa-karaiyēy = urru mērkinnum vaḍakkinnum terkinnum idaninnum
 462 im-Mu[mma*]ḍiḍōlap-pēr-ārril terku nōkkiy = ilindu im-Mummaḍi ḍōlap-per-ārraiy
 urrut = ten-vaḍa-
 463 l-āga kiḍanda uṭ-chiruvāykkālī mēl-karaiyēy = ēri ivvuṭ-chiruvāykkālī mēl-
 karai ivv-e-
 464 llai tāṇ kiḍandav = āre terku nōkkich = che[n]ru ivvuṭ-chiru vāykkālaṭ = ten-kilakku
 nō-
 465 kkiy = ūḍaruttu iv-vāykkālī kiḷ-karaiyēy = ēri ik-kiḷ-karaiyēy ivv-ellaiyē ten-
 466 mērku nōkkich = cheṇru iv-Veṇṇi vyāpāri Vāsudēvan Tiruvaḍigajum Siṅgaṇ-
 Kāḷapum maṇaiṭ-
 467 pēḷ = āga nilattil ten-mēl mūlaiyēy = urru mērkinnum terkinnum va-
 468 ḍakkinnum idaninnum in-nilattin ten-ellai tāṇ kiḍandav = āre kiḷa-
 469 kku nōkkich = cheṇru kiḷal-mēl-āyk = ki[ḍa*]nda uṭchiruvāykkālī = paḍuv-urruṭ =
 terkki-
 470 nnum idaninu ivv-uṭ-chiruvāykkālī = paḍuvē ivv = ellaiyē kiḷakku¹
 471 nōkkich = cheṇru iv-Veṇṇi-nagarap-pōduv = āṇa puṇjeyt-tiḍal nilattil vaḍa-mē-
 472 l-ellaiyēy = urruṭ = terkinnum idaninu in-nilattin mēl-ellai
 473 yēy mērku nōkkiyum in-nilattin ten-ellaiyē kiḷakku nōkkiyuṅ = cheṇru
 474 iv-Veṇṇi vyāpāri Tāḷi-Kāri-nilattin mēl-ellaiyēy = urru mērkinnum terkinnu-
 475 m idaninru in-nilattin mēl-ellai tāṇ kiḍandav = āre terku-nōkkich = cheṇru iv-Ve-
 476 ṇṇiy-ūr-nattattil mēl-arṇḷi kulattai valatt-iṭṭu ivvellaie terku nōkkich = che-
 477 ṇru kiḷakku mērk-āyk = kiḍanda peruvaḷiyē terku nōkkiy = ūḍaruttu iv-vellaie
 terku²
 478 nōkkiyun = ten-kilakku nōkkiyuṅ-cheṇru iv-Veṇṇi-Tāmōḍata viṇṇagarat-tēvar
 nilatti-
 479 ṇ mēl-ellai tāṇ kiḍandav = āre terku nōkkich = cheṇru innilattin ten-mēl-e-
 480 llaiyēy = urru 'mērkinnun = terkinnum idaninnum'³ in-nilattin ten-ellaiyē ten-
 ki-
 481 lakku nōkkiyuṅ = 'kiḷakku nōkkiyum Veṇṇi-ūr-nattattin'³ ten-ellaiyē kiḷakku
 nōkkich = che-

Eleventh Plate: First Side

- 482 ṇru in-nattattin mēl-ellaiyēy = urru terkinnum mērkinnum idaninnum
 483 m ivvūr nattattin mēl-ellai tāṇ kiḍandav = āre terku nōkkiyum ten-kilakku-
 nōkkiyun =
 484 terku nōkki[yu*]ṅ = cheṇru iv-Veṇṇi vyāpāri Appi-chūṇṇi maṇaiṭ-pēr = āṇa tōṭṭa-
 ttil nilattil ten-

¹ The *e* sign of *sē* engraved at the end has been erased.

² *e* sign erased at the end.

³ engraved over an erasure.

- 485 mēl-ellaiyēy = urru mērkinnun = terkinnum idaninnum in-nilattin teṇṇ-ellai-
 486 yē tāṇ kiḍandav = āṟē teṇ-kilakku nōkkich = cheṇṇu iv-Veṇṇi ilachchēri nattattin
 vaḍa-
 487 mēl-ellaiyēy = urrut = terkinnum mērkinnun ivv-ilachchēri nattattin mēl-ellai tāṇ
 488 kiḍandavāre terku nōkkich = cheṇṇu Chōlakōṇ-vāykkāl = eṇṇu pēr kūvappaḍum
 vāykkā-
 489 lēy = urru mērkinnun iv-vāykkālai terku nōkkiy = ūḍarutt = ēṇik = Kōlippo kuḷam =
 eṇṇu
 490 pēr kūvappaḍuṇ = kuḷattin mēl karaiy-ulvāyē terku nōkkich = cheṇṇu ik-kuḷattin
 mēl-karai-
 491 y-ulvāyil ninṇa iṅgait-tūṇṇin vaḍav-arugēy = urru mērkinnun ik-Kōlip-
 492 porkuḷattai teṇ-kilā[k]ku nōkkiy = ilindu kil-karaikkēy = ēṇi ivv-ellaiyē kilā-
 493 kku nōkkiyum iv-Veṇṇik-kūṇ-īd = āyk = kiḍanda puṇ-rōṭṭattin teṇṇ-cl-
 494 laiye kilakku nōkkiyum iv-Veṇṇik-kollap-kuḷi eṇṇu pēr kavuppa-
 495 ḍum viḷai-nilattin teṇṇ-ellaiyē kilakku nōkkiyum vaḍa-kilakku nōkkiyu-
 496 n = teṇ-kilakku nōkkiyuṇ-cheṇṇu iv-Veṇṇit-tiruvaraṅga-vilāgam = eṇṇu pēr
 497 kūvappaḍum nilattin teṇ-kil-ellaiyēy = urruk = kilakkinnum mērkinnun idanin-
 498 m it-Tiruvaraṅga-vilāgattin kil-ellai tāṇ kiḍandav = āṟē vaḍakku nōkkich = cheṇṇu
 it-Tiruvara-
 499 ṅga-vilāgattup-puṇjeyt-tiḍal = āṇa nilattin teṇṇ-ellaiyēy = urruk = kilakkinnum ida-
 500 ninnum in-nilattin teṇṇ-ellaiyē kilakku nōkkiyun = teṇ-kilakku nōkkiyum in-
 501 nilattin mēl-ellaiyē vaḍa-kilakku nōkkiyum vaḍakku nōkkiyum vaḍa-kilakku
 nōkkiyuṇ =
 502 cheṇṇu Iṣaṅgum Pirāyum eḷunda tūṇṇai idatt = iṭṭu ivv-ellaiyē vaḍa-kilakku
 nōkkiyum vaḍak-
 503 ku nōkkiyum iṇṇum vada-kilakku nōkkiyum vaḍakku nōkkiyuṇ-cheṇṇu Karikāla-
 sōlap-pe-
 504 ru-vāykkāl = āṇa Mummaḍiśōlap-pēr-āṇṇin teṇ-karaiyēy = urru terkinnum mē-
 kinnu-
 505 n kilakkinnum idaninnum im-Mummaḍiśōlap-pēr-āṇṇai vaḍakku nōkki ilindu
 vaḍa-karaiyē

Eleventh Plate: Second Side

- 506 y = ēṇi iv-vaḍa-karaiyē ivv-ellai tāṇ kiḍandav = āṟē mēṇku nōkkich = cheṇṇu iv-
 Veṇṇiyil
 507 mayiṇḍu kuḷi eṇṇu pēr kūvappaḍum viḷai-nilattin teṇ-kilai ellaiyēy = urru vaḍa-
 kkinnum
 508 idaninnum in-nilattin kil-varambē ivv-ellai tāṇ kiḍandav = āṇe vaḍakku nōkkiyum
 vaḍa-
 509 mēṇku nōkkiyum in-nilattin vaḍa-varambu tāṇ kiḍandav = āṇe vaḍa-mēṇku nōkki-
 yum mēṇku nōkkiyu-

- 510 ñ=chenru Venṇip-pilār=enru pēr kūvappaḍum vāykkālīṇ kil-karaiyēy=urruk=
kilakkiṇṇum va-
- 511 ḍakkiṇṇum idaṇṇṇum iv-vāykkālīṇ kil-karaiyē ivv-ellai tāṇ kiḍandav=āṟē vaḍakku
nō-
- 512 kkich-chenru iv-Venṇiyil Kaṇavadi-vāykkāl=enru pēr kūvappaḍum vāykkālīṇ
teṇ-varam-
- 513 b-urruk=kilakkiṇṇum idaṇṇṇum iv-vāykkālīṇ teṇ-varambu tāṇ kiḍandav=āṟē
iv-vellai
- 514 yē kilakku nōkkich=che[ṇ*]ru iv-Venṇi-vyāpāri Kuppai-Chā(Jā)tavēḍaṇ
maṇaip-pēr=āṇa nilattiṇ vaḍa-mē-
- 515 l-ellaiyēy=urruṭ=terkiṇṇum idaṇṇṇum iva(in)-nilattiṇ mēl-ellai-
- 516 yē terku nōkkich=chenru Iṣaṅ-ēlundu niṇṇa purrai-y=urru mēṇkiṇṇum
- 517 idaṇṇṇum idaṇ kil-arugē pōṇa ul-ṣiru-vāykkālai teṇ-kilakku-nōkkiy-ūḍa-
- 518 utt-ēṇi iv-vellai tāṇ kiḍandav=āṟē teṇ-kilakku nōkkich=chenru Karikālaśō-
- 519 lap-peru-vāykkāl=āṇa mummaḍiśōlap-pērāṇṇi vaḍa-karaiy=Iṣaṅgan-tūṟēy=
urruṭ-
- 520 terkiṇṇum mēṇkiṇṇum idaṇil piṇṇum im-Mummaḍiśōlap-pēr-āṇṇait=
521 terku nōkkiy=ilindu teṇ-karaikkēy=ēṇi it-tenkarai tāṇ kiḍandav=āṇu
- 522 ivv-ellaiyē kilakku nōkkiyun=teṇ-kilakku nōkkiyuṇ=chenru im-Mummaḍiśōlap-
pēr-ā-
- 523 ṇṇilē talai-koṇḍu terku nōkkip=Paḷlakuḍikku nīr pāyap=pōṇa vāykkālīṇ mēl-ka-
524 raiyēy=urru terkiṇṇum mēṇkiṇṇum idaṇṇṇum iv-vāykkālīṇ mēl-karaiyē
- 525 ivv-ellai tāṇ kiḍandav=āṟē terku nōkkiyum iv-vāykkāl-ik-karaiyē teṇ-mēṇku
- 526 nōkkiyum iv-vāykkāl-ik-karaiyē terku nōkkiyun=teṇ-kilakku nōkkiyun=terku
nō-
- 527 kkiyum iv-vāykkāl-ik-karaiyē ivvella-yē kilakku nōkkiyum iv-vāykkāl-ik-karaiyē
- 528 terku nōkkiyi(yu)ñ=chenru Śrikaṇḍa-vāykkāl=enru pēr kūvappaḍum vāykkālīṇ
vaḍakarai-
- 529 yēy=urru mēṇkiṇṇum vaḍakkiṇṇum terkiṇṇum idaṇil-ṇiṇṇum iv-vāykkālai
- 530 terku nōkkiy=ilindu teṇ-karaikkēy=ēṇi iv-vāykkālīṇ teṇ-karai tāṇ kiḍa-

Twelfth Plate: First Side

- 531 ndav=āṟē ivv-ellaiyē kilakku nō[k]kich=chenru Karikālaśōlapperu-vāykkā-
- 532 l=āṇa Mummaḍiśōlap-pēr-āṇṇi teṇ-karaiyēy=urruṭ=terkiṇṇum it-tenkarai
- 533 tāṇ kiḍandavāṟē ivv-ellaiyē kilakku nōkkich=chenru=im-Mummaḍiśōlap-pēr-
āṇṇai va-
- 534 ḍakku nōkkiy=ilindu Nagar=āgiya Chōlavijjādhurch-chaturvēdi-maṇgalattup-
palapattāṇ-pattuvāy-
- 535 kkāl=enru pēr-kūvappaḍum vāykkālīṇ kil-karaikkēy=ēṇi iv-vāykkālīṇ kil-
- 536 karaiyē ivv-ellai tāṇ kiḍandav=āṟē vaḍakku nōkkich=chenru Venṇik-kūṇṇat-

- 537 tup-Pulvēḷurt-tiṟapp = āṇa Paḷḷimēl-Ādamaṅgalam = āṇa Chāttamaṅgalattu nilattin
 538 ten-mēl-ellaīyēy = urrut = teṟkinnuñ = kiḷakkinnuñ idaninṇum iṅ-nilattin
 539 tenṇ-ellai tāṇ kiḍandav = āṟē kiḷakku nōkkich = cheṇṇu Iṣaṅ = eḷundu ninṇa
 purrēy = urru-
 540 t = teṟkinnuñ idaninṇum ivv-ellai tāṇ kiḍandav = āṟē ten-kiḷakku nōk-
 541 kiyum kiḷakku nōkkiyuñ-cheṇṇu ip-Pulvēḷurt-tiṟappa = āṇa Paḷḷimēl-Ādamaṅga-
 542 lam = āṇa Chāttamaṅgalattu Iḍaiyaṅkuḷam = eṇṇu pēr kūvappaḍuñ = kuḷattai
 iḍa-
 543 tt = iṭṭu iv-vellaīyē ten-kiḷakku nōkkich = cheṇṇu Karikālasōḷapperuvā-
 544 ykkāl-āṇa Mummaḍisōḷap-pēr-āṟṟiṇ vaḍa-karaiyēy = urrut = teṟkinnuñ mē-
 545 ṟkinnuñ idaninṇum im-Mummaḍisōḷap-pēr-āṟṟait = ten-kiḷakku nōkkiy =
 ilindu
 546 ten-karaikkēy = ēṟi it-tenkarai tāṇ kiḍandav-āṟē ivv-ellaīyē kiḷakku nōkkich =
 cheṇṇu
 547 Pulvēḷūr-vāykkālīṇ mēl-karaikkēy = urrut = teṟkinnuñ iv-vāykkālaik = kiḷakku
 nōkki i-
 548 lindu ik-Karikālasōḷap-pēru-vāykkāl = āṇa im-Mu[m*]maḍisōḷap-pēr-āṟṟiṇ ten-
 karaikkēy = ēṟi i-
 549 t-tenkarai tāṇ kiḍandav = āṟē ivv-ellaīyē kiḷakku nōkkiyum = ten-kiḷakku
 nōkkiyuñ = che-
 550 ṇṇu in-nāṭṭu Brahmaḍēyam Pūvaṇūr = āḡiya Avaṇikēsarich-chaturvvēdi-maṅga-
 lattu nilattin vaḍa-mēl-e-
 551 laiyēy = urrut = teṟkinnuñ mēṟkinnuñ idaninṇum iṅ-nilattin mēlellai tāṇ
 kiḍandav = āṟē
 552 teṟkku nōkkich = cheṇṇu Pulvēḷūr-vāykkālīṇ kīl-karaiyēy = urru mēṟkinnuñ
 idaninṇum ivvāykkā-
 553 lait = ten-mēṟku nōkkiy = ilindu iv-vāykkālīṇ mēl-karaiyēy-ēṟi ivvāykkālīṇ
 mēl-ka-
 554 rai tāṇ kiḍandav = āṟē ivv-ellaīyē teṟku nōkkich = cheṇṇu Pulvēḷūr-vāykkālaik =
 kiḷa[kku nōkk]i

Twelfth Plate : Second Side

- 555 ilindu ip-Pūvaṇūr = āḡiya Avaṇikēsarich-chaturvvēdimāṅgalattū nilattin tenṇ-
 arugē kiḷakku [nō]-
 556 kkip = pōṇa uṭ-chiṇu-vāykkālīṇ ten-varam[bē]y = ēṟi iv-varambu tāṇ kiḍandav
 = āṟē ivv-ellaīyē kiḷa-
 557 kku nōkkich = cheṇṇu ip-Pūvaṇūr = āḡiya Avaṇikēsarich-chaturvvēdi-maṅgalattu
 Muṇḍaṇēriy = eṇṇu
 558 pēr kūvappaḍum nilattil mēl-ellaīy = urru mēṟkinnuñ teṟkinnuñ idaninṇum
 ivvēri nilat-
 559 tiṇ mēl-ellaīyē teṟku nōkkiyum ivv-ēṟi nilattin vaḍa-vellaīyē mēṟku nōkkiyum iv-

- 560 vēri nilattiṅ mēl-ellaiyē terku nōkkiyum teṅ-kilakku nōkkiyum ivvēri nilattiṅ teṅ-
 561 ṇ-ellaiyē teṅ-kilakku nōkkiyum ivv-Avaṇikēsarich-chaturvvēdi-maṅgalattiṅ mēl-
 ellai-
 562 yē terku nōkkiyuṅ = cheṇṇu ivv-Avaṇikēsarich-chaturvvēdimāṅgalattu Āmbā-
 kkuḷam = eṇṇu pēr kū-
 563 vappaḍuṅ = kuḷattiṅ mēl-arugēy = i[v*]vūr ēri nīr pōgu-vāyumi ten-karaiyil mēl
 talaiyēy = urru mērkīṇ-
 564 ṇum vaḍakkīṇṇum terkiṇṇum idaṇiṇṇum ivv-ēri nīrpōgu-vāyil teṅ-karaiy-u-
 565 iṽāyē ivv-ellai tāṇ kiḍandav = arē teṅ-kilakku nōkkiyum = terku nō[kki*]yuṅ =
 cheṇṇu i-
 566 n-nāṭṭu Brahmādēyam Kilp-Pūṇḍiy = āgiya Olōkamādēvich-chaturvvēdi-
 maṅgalattu vaḍav-ellai
 567 Śiṅgaḷāntakan = eṇṇu pēr-kūvappaḍum vāykkāli-naḍuv-urruṭ = terkiṇṇum
 mērkīṇṇum te-
 568 ṇpārk-ellai idaṇiṇṇum ich-Chiṅgaḷāntakan-vāykkāli = naḍuvēy ivv-ellai [tāṇ]
 kiḍanda-
 569 vārē mērku nōkkich = cheṇṇu Rājarāja-vaḷanāṭṭu Irājarāja-iṣvara-purattu
 nilam ich-Chiṅgaḷānta-
 570 kaṇ-vāykkāliṅ vaḍa-karai nilattiṅ teṅ-kil-ellaiyēy = urru vaḍakkīṇṇum idaṇiṇṇu-
 571 m ivv-Irājarāja-iṣvarapurattu iṇ-nilattiṅ kil-ellaiyē vaḍakku nōkkich = cheṇṇu
 Virasōḷa-vaḷanā-
 572 ṭṭu Ariṇḷigaipurattu nilattiṅ teṇṇ-arugē kilakku-mērk-āyk = kiḍanda Tiruvāḷaṇ =
 eṇṇu pēr kūvappaḍum uṭ-chiṇṇu-
 573 vāykkāliṅ naḍuv-urruṭ = kilakkiṇṇum idaṇiṇṇum ivvāykkāli = naḍuvēy-ivv-ellai
 tāṇ kiḍandavā-
 574 rē kilakku nōkkich = cheṇṇu ivv-Ariṇḷigaipurattu nilattiṅ kil-arugē ten-vaḍal-
 āyk = kiḍanda uṭchiṇṇuvāykkāli-naḍuv-u-
 575 ṇṇu terkiṇṇum idaṇiṇṇum ivvuṭ-chi uvāykkāliṅ naḍuvē ivv-ellai tāṇ kiḍandavārē
 vaḍakku nōkki-
 576 ch = cheṇṇu kilakku-mērk-āyk = kiḍanda Aiṇṇūṇṇuvaṇ = e[ṇ*]ṇu pēr kūvappa-
 ḍum uṭ-chiṇṇuvāykkāliṅ naḍuv-u ṇṇu = kilak-
 577 kiṇṇum idaṇiṇṇum ivvuṭ-chiṇṇuvāykkāliṅ naḍuvēy = i[v*]v-ellai tāṇ kiḍandavārē
 kilakku nōkkich = che-
 578 ṇṇu ivv-Ariṇḷigaipurattu nilattukkē kil-arugē teṅ-vaḍal-āyk-kī [ḍa*]n-da uṭchiṇṇu-
 vāykkāli = naḍuv-urruṭ = terkiṇṇu-
 579 m ivv-uṭ-chiṇṇuvāykkāli = naḍuvēy = i[v*]v-ellai tāṇ kiḍandavārē vaḍakku
 nōkkich = cheṇṇu Mayimālaiyan = e-

Thirteenth Plate : First Side

- 580 ṇṇu pēr kūvappaḍum uṭ-chi uvāykkālēy = urruṭ = kilakkiṇṇum idaṇiṇṇum iv-
 vāykkālai vaḍakilakku nō-

- 581 kki ūḍ = arutt = ēri ivv-Ariñjigaipurattu nilattiṅ ki]-ellaiyē vaḍakku nōkkiyum
idanili(ṅiṅṅum) vaḍav-ellaiyē
- 582 mēṅku nōkkiyum in-ṇilattuk-ki]-ellaiyē vaḍakku nōkkiyuñ = cheṅṅu ivv-ellaiyē
mēl-arugē niṅṅa puḍ-
- 583 ṛaiy = idatt-iṭṭu ivv-ellaiyē vaḍakku nōkkich = cheṅṅu Ści Parāntakan = eṅṅu
pēr-kūvappaḍum ut-chiṅuvāykkā-
- 584 liṅ naḍuv-urruk = kiḷakkīṅṅum terkiṅṅum vaḍā(ḍa)kkinṅum idanīṅṅu ivvut-chi[ru*]
vāykkālīṅ naḍu
- 585 vē ivv-ellaiyē kiḷakku nōkkich = cheṅṅu ivv-Ariñjikaipurattu nilattil ki]-arugē
teṅma(va)ḍal-āyk = kiḍanda Pa-
- 586 ṛivaiyttāṅ-kāl = eṅṅu pēr kūvappaḍum ut-chiṅuvāykkālil naḍuvēy = urrut-terkiṅṅum
idanīṅṅu-
- 587 m ivvāykkālīṅ naḍuvē ivv-ellai tāṅ kiḍandavāṅṅe vaḍakku nōkkich = cheṅṅu kiḷan-
mēl-āyk = kiḍanda Iruṇaḍi-
- 588 sōlap-peruvāykkāl = eṅṅu pēr-kūvappaḍum vāykkālēy = urruk = kiḷakkīṅṅum idanīṅṅu
um iv-vāy-
- 589 kkālai vaḍakku nōkkiy = ūḍ-arutt = ēri ip-Parivaittāṅ-kāl = eṅṅu pēr-kūvappaḍum
vāykkā-
- 590 liṅ naḍuvēy = ivv-ellai tāṅ kiḍandavāṅṅe vaḍakku nōkkich = cheṅṅu ivvūr nilattiṅ
vaḍav-a-
- 591 rugē kiḷal [mēl]-āyk-kiḍanda vāykkālīṅ naḍuvēy = urruk = kiḷakkīṅṅum idanīṅṅu
ivvā-
- 592 ykkālī = naḍuvēy = i[vv-e*]lai tāṅ kiḍandavāṅṅe mēṅku nōkkiyum iv-vākkālī =
naḍuvē vaḍa-
- 593 kku nōkkiyum ivvāykkālī = naḍuvē ivv-ellaiyē mēṅku nōkkiyuñ = cheṅṅu Kāḍukāl
- 594 kuḷam = eṅṅu pēr kūvappaḍum kuḷattaiy = idatt-iṭṭu ivv-ellaiyē mēṅku nōkkiyum
in-
- 595 nilattiṅ mēl-ellaiyē teṅ-mēṅku nōkkiyum ivv-Ariñjigaipurattu nilattukkē vaḍav-el-
lai tāṅ kiḍandavāṅṅe mēṅku nōkkiyum ivvūr nilattukkē mēl-ellaiyē terku nōkkiyum
- 597 ivvūr nilattukkē vaḍav-ellai tāṅ kiḍandavāṅṅe mēṅku nōkkiya(yu)ñ = cheṅṅu ivv-
ellaiyē
- 598 teṅṅ-arugē niṅṅa Araśaṅgaṅṅai idatt-iṭṭu ivv-ellaiyē mēṅku nōk[ki]ch = cheṅṅu ivv-
ellai-
- 599 yēṅ vaḍav-arugē niṅṅa puḷiyaṅ-gaṅṅai valatt-iṭṭu ivv-ellaiyē mēṅku nōkkich =
cheṅṅu Tiru-Vep-
- 600 kāḍaṅ = eṅṅu pēr-kūvappaḍum vāykkālīṅnaḍuvēy = urru vaḍakkīṅṅuñ = kiḷakki-
ṅṅum mēṅkiṅ-
- 601 ṅum idanīṅṅum iv-vāykkālīṅ naḍuvēy iv-vellaiyē vaḍakku nōkkiyum iv-vāykkālīṅ
naḍuvē ivv-ellaiyē tāṅ kiḍandavāṅṅe mēṅku nōkkiyuñ = cheṅṅu teṅ-vaḍalāyk =
- 602 kiḍanda Madurāntaka-va-
- 603 diy-eṅṅu pēr kūvappaḍum vāykkālēy = urru kiḷakkīṅṅum vaḍā(ḍa)k-kinṅum idanīṅṅu
um in-Madu-

- 604 rāntaka-vadiyai mēṛku nōkkiy = ūḍ = aruttu Rājarāja-vaḷanāṭṭu Rājarāja-Īsvara-
purattu nilam it-Tiruveṅkā-
605 ḍa-vāykkālil teṅ-karai nilattukku vaḍav-ellai it-Tiruveṅkāḍa vāykkālī-naḍuvē ivvel-
606 lai tāṅ kiḍandavāṛe mēṛku nōkkich = cheṇṇu iv-vāykkālīṅ vaḍakarai ivv-Irājarāja-
Īsvarapurat-
607 tiṅ nilattiṅ teṅ-kil-ellaiyēy = urru vaḍakkiṇṇum idaniṅṇum in-nilattiṅ kil-ellai
608 yē vaḍakku nōkkiyum vaḍakilakku nōkkiyum ivv-ellai tāṅ kiḍandavāṛē vaḍakku
nōkkiyu-
609 ū-cheṇṇu ivv-ellaiyin kil-arugē ninṛa Nāvaṛ-kattaiyai valatt-iṭṭu ivv-ellai tāṅ
kiḍandavā-
610 ē vaḍakku nōkkich = cheṇṇu iv-vellaiyiṅ kil-arugē ninṛa Puṅgaṅ-kattaiyai valatt-
iṭṭu ivv-el-
611 laiye vaḍakku nōkkich = cheṇṇu in-nilattiṅ vaḍakil-ellaiyēy = urruk-kilakkiṇṇum
teṛkinnum i-
612 daniṅṇum in-nilattiṅ vaḍav-ellai tāṅ kiḍandavāṛe mēṛku nōkkich = cheṇṇu Rāja-
rāja-Īsvarapurat-
613 tu in-nilattiṅ vaḍa-mēl-ellaiyēy = urru vaḍakkiṇṇum idaniṅṇum in-nilattiṅ
614 mēl-ellai tāṅ kiḍandavāṛē teṛku nōkkich = cheṇṇu ivv-ellaiyin mēl-arugē
615 ninṛa puṅgaṅ-kattaiyai valatt-iṭṭu ivv-ellaiyē teṛku nōkkiyum = teṅkilakku nōkki-
616 yun = teṛkunōkkiyuṅ = cheṇṇu Tiruve[ṅ]kāḍaṅ = eṇṇum vāykkālīṅ naḍuvēy =
urru mēṛkki-
617 ṇṇum teṛkinnum idaniṅṇum it-Tiruveṅkāḍan vāykkālīn naḍuvēy ivv-ellai-
618 yē kilakku nōkkich = cheṇṇu it-Tiruveṅkāḍan vāykkālīn teṅ-karaiyin Rājarāja-
Īsvara-
619 purattu nilattiṅ vaḍa-mēl-ellaiyēy = urrut = teṛkinnum idaniṅṇum in-nilattiṅ mēl-
ellaiyē
620 teṛku nōkkich = cheṇṇu ivvūr-nilattu vaḍav-ellaiyē mēṛku nōkkiyum ivvūr nilattiṅ
mēl-el-
621 laiye teṛku nōkkiyuṅ-cheṇṇu ivv-ellaiyiṅ ninṛa puṛṛaiyi = urru mēṛkinnum vaḍa-
kkinnum idani-
622 ṇṇum ivv-ellai tāṅ kiḍandavāṛē nōkkich = cheṇṇu Tiruveṅkāḍaṅ = eṇṇum
vāykkālīṅ naḍu-
623 vēy = urru vaḍakkiṇṇum it-Tiruveṅkāḍaṅ vāykkālīṅ [na]ḍuvē ivv-ellaiyē teṛku
nōkkich = cheṇṇu Kā-
624 mapatākaī vāykkāl-eṇṇu pēr kūvappaḍum vāykkālēy = urru mēṛkinnum iv-vāy-
kkālait = te-
625 ṛku nōkkiy-ūḍ = aruttut = teṅ-karaikkēy = ēṇi ivv-ellaiyē teṛku nōkkich cheṇṇu ivv-
irājarāja-Īsvara-
626 purattuk-kaṇakkappēṛ = āṇa nilattiṅ mēl-ellaiyēy = urru mēṛkinnum idaniṅṇum
ivvellai tāṅ kiḍa-

- 627 ndavārē mērkku nōkkich = cheṇṇu ivv-ellaiyil vaḍav-arugē niṇṇa purrai valatt-iṭṭu
ivv-ellaiyē mē-

Fourteenth Plate: First Side

- 628 rku nōkkich = cheṇṇu ivv-ellaiyil naḍuvēy niṇṇa purrēy = urru vaḍakkiṇṇum ivve-
llaiyē
629 mērkku nōkkich = cheṇṇu teṇ-vaḍal-āyk = kiḍanda uṭ-chiṇṇu-vāyakkālinaḍuvēy = urru
vaḍakkiṇṇum i-
630 daṇiṇṇum iv-vāyakkālīṇ naḍuvē ivv-ellai tāṇ kiḍandavārē vaḍakku nōkkich = cheṇṇu
Kāmapa-
631 tākai vāyakkāli = naḍuvēy = urruk = kiḷakkiṇṇum ik-Kāmapatākai vāyakkālīṇ naḍuvē
iv-
632 vellai tāṇ kiḍandavārē vaḍakku nōkkiyum vaḍakiḷakku nōkkiyum iv-vāyakkālīṇ
naḍuvē-
633 y vaḍakku nōkkiyuṅ = cheṇṇu ivv-Irājarāja-Īśvarapurattu vyāpāri Chintāmaṇiy-
ārūr ulliṭṭa chadukkattā-
634 r maṇaippēr = āṇa nilattiṇ vaḍakiḷ-ellaiyēy = urruk = kiḷakkiṇṇum = teṇkiṇṇum
idaṇiṇṇum iṇ-
635 nilattiṇ vaḍav-ellaiyē mērkku nōkkiyum iṇ-nilattukkē mēl-ellaiyē teṇku-nōkki-
636 yum iṇ-nilattukkē vaḍav-ellaiyē mērkku nōkkiyuṅ = cheṇṇu Arumoli-dēvaṇ = eṇṇu
pēr kūva-
637 ppaḍum vāyakkālīṇ kiḷ-karaiyēy = urru vaḍakkiṇṇum mērkkiṇṇum idaṇiṇṇu-
638 m iv-vāyakkālai teṇ-mērkku nōkki ilindu mēl-karaikkē ēṇi ivv-ellaiyē
639 mērkku nōkkich = cheṇṇu Tribhuvanaamahādēvip-pērērik-karaiē(yē) Kaviri-Naṅgai
eṇṇum Piḍāriyā-
640 r nilam Rājarāja-Īśvarapurattu nilattiṇ vaḍav-ellaiyē mērkku-nōkkich = cheṇṇu
Mahimā-
641 layaṇ = eṇ[n*]um vāyakkālīṇ kiḷ-karaiyēy = urru mērkkiṇṇum vaḍakkiṇṇum iv-
642 vāyakkālai mērkku-nōkkiy = ilindu mēl-karaikkēy = ēṇi ivv-ellaiyē mērkku-
643 nōkkich = cheṇṇu ivvūr vyāpāri Māraṇ Piramāṇi ulliṭṭa chadukkattār-maṇaippēr-
āṇa tōṭṭa-nilatti-
644 ṇ vaḍa-mēl-ellaiyēy = urru vaḍakkiṇṇum idaṇiṇṇum iṇnilattiṇ mēl-ellaiyē teṇ-
645 ku-nōkkich = cheṇṇu ivv-ellaiyil niṇṇa purrēy = urru mērkkiṇṇum idaṇiṇṇum ivv-
ellaiyē
646 kiḷakku-nōkkich = cheṇṇu ivv-ellaiyil niṇṇa purrēy = urrut = teṇkiṇṇum idaṇiṇṇum
ivv-e-
647 llaiyē kiḷakku-nōkkich = cheṇṇu Mahimālaiyaṇ = eṇṇum vāyakkālīṇ naḍuvēy-urru =
teṇkiṇ-
648 ṇum idaṇiṇṇum iv-vāyakkālīṇ naḍuvē ivv-ellai tāṇ kiḍandavārē teṇku-nōkkiyum iv-
649 vāyakkālīṇ naḍuvē kiḷakku-nōkkiyun = teṇ-kiḷakku-nōkkiyuṅ = cheṇṇu iv-vāyakkālīṇ
teṇkarai

- 650 Rājarāja-Īsavarapurattu vyāpāri Venkāḍaṇ Kāmaṇ ulliṭṭa chadukkattār maṇai-
ppēr=āṇa tōṭṭa nilattiṇ va-
651 ḍa-mēl ellaiyēy=urru mēṛkiṇṇum teṛkiṇṇum idaṇiṇṇum iṇ-ṇilattiṇ mēl-ellaiyē

Fourteenth Plate: Second Side

- 652 teṛku-nōkkiyūṇ=teṇ-kilakku-nōkkiyūṇ-chenru ivvūr vyāpē(pā)ri Būdi Aiyāṇ
ulliṭṭa chadukka-
653 ttār-maṇai-ppēr=āṇa tōṭṭam(ṭa)nilattiṇ vaḍav-ellaiyēy=urru mēṛkiṇṇum teṛki-
ṇṇum
654 idaṇiṇṇum iṇṇilattiṇ vaḍav-ellaiyē mēṛku-nōkkich=chenru teṇ-vaḍal-āyk=kidaṇ-
da vāy-
655 kkāli=naḍuvēy=urru vaḍakkiṇṇum idaṇiṇṇum ivvāykkāli=naḍuvē ivv-ellaiyē
656 teṛku-nōkkich=chenru Śiṅgaḷāntakaṇ vāykkāli=naḍuvēy=urru mēṛkiṇṇum
idaṇi[n*] u[m*] ich-Chi-
657 ōgaḷāntakaṇ vāykkāliṇ naḍuvē ivv-ellaiyē kilakku-nōkkich=chenru ich-Chiṅgaḷā-
taka-
658 ṇ vāykkāl teṛku-nōkkiṇa tirivēy talaikoṇḍu kilakku-nōkkip=pōṇa Irumaḍiśōḷan=
659 enru pēr kūvappaḍum vāykkāliṇ teṇ-karaiyēy=urru=teṛkiṇṇum idaṇiṇṇum iv-
vāy-
660 kkāliṇ teṇ-karaiyē ivv-ellaiyē kilakku-nōkkich=chenru ivvāykkāliṇ teṇ-karai-
661 yē ivv-Irājarāja-Īsavarapurattu nagarap-podup-puṇjey nilattiṇ vaḍa-mēl-el-
662 lai-
663 yēy=urru=teṛkiṇṇum idaṇiṇṇum iṇ-ṇilattiṇ teṇ-nellaiyē te-
664 ṇ-kilakku-nōkkiyūṇ kilakku-nōkkiyūṇ=tenkilakku-nōkkiyūṇ-chenru ivv-ellai-
665 yē=ni[ṇ] a puṇṇaiy=urru=teṛkiṇṇum mēṛkiṇṇum idaṇiṇṇum iv-vellaiyē te-
666 ṇ-kilakku-nōkkich=chenru iv-vellaiyē teṇ-arugē ṇiṇṇa puṇṇai valatt-iṭṭu ivv-ellai-
667 yē teṇ-kilakku-nōkkiyūṇ-chenru ivv-ellaiyē mēl-arugēy ṇiṇṇa puṇṇai va-
668 latt-iṭṭu ivv-ellaiyē teṛku-nōkkich=chenru ivv-Irājarāja-Īsavarapurattu vyāpāri
Chāṭṭaṇ Tā-
669 li ulliṭṭār chadukkattār-maṇai-ppēr=āṇa nilattiṭ teṇ-mēl-ellaiyēy=urru=teṛkiṇṇum
mēṛki-
670 ṇum idaṇiṇṇum iṇ-ṇilattiṇ teṇ-ellaiyē kilakku-nōkkiyūṇ teṇkilakku-nōkkiyūṇ-chen-
671 ru ivv-ellaiy-arugil kuḷattiṇ teṇ-karaiyē kilakku-nōkkiyūṇ ikkuḷattiṇ kil-karaiyē
vaḍakku-
672 nōkkiyūṇ=chenru ivvūr vyāpāri Paḷli-Chaḍaiyaṇ=ulliṭṭa chadukkattār-maṇai-ppēr
=āṇa nilattiṇ teṇ-
673 mēl-ellaiyēy=urru=teṛkiṇṇum mēṛkiṇṇum kilakkiṇṇum idaṇiṇṇum iṇ-ṇilattiṇ
674 teṇ-ellaiyē kilakku-nōkkich=chenru ivv-Irājarāja-Īsavarapurattu mēṭṭuvāykkāl=
enru pēr kū-
675 vappaḍum teṇ-kilakku nōkkiṇa uṭ-chiguvāykkāliṇ teṇ-karaiyēy=urru=teṛkiṇṇum
ivvāy-
676 kkāliṇ teṇ-karaiyē ivv-ellaiyē teṇ-kilakku-nōkkich=chenru ivvūr vyāpāri Param-

Fifteenth Plate: First Side

- 676 bai śri-Kōvattanay ulliṭṭa chadukkattu maṇaippēr = aṇa nilam iv-vāykkālīn teṇ-
karaī nilatti-
- 677 ṇ vaḍa-mēl-ellaiyēy = urrut = teṇkiṇṇu = mēṇkiṇṇum idaṇiṇṇum iṇ-nilattiṇ mēl-el-
678 laiye teṇku nōkkich = cheṇṇu Rājarāja-Iśvarapurattu vāykkāl = eṇṇu pēr kūvappa-
dum vāykkā-
- 679 liṇ vaḍav-ellaiyēy = urru mēṇkiṇṇum idaṇiṇṇum iv-vāykkālīṇ vaḍav-ellaiyē-mēṇku-
nō-
- 680 kkich = cheṇṇu iv-vāykkālait = teṇ-mēṇku-nōkkiy = ūḍaruttu iv-vellaiyē teṇ-mēṇku
nō-
- 681 kkich = cheṇṇu ivv-Irājarāja-Iśvarapurattu ūr-nattattil ivvūr vyāpāri Māṇṇ-Kuppai
maṇai-nīla-
- 682 ttiṇ mēl-ellaiyēy = urru vaḍakkiṇṇu = mēṇkiṇṇum idaṇiṇṇum im-maṇai nilattiṇ mē-
683 l-ellaiyē teṇku-nōkkich = cheṇṇu ivvellaīy-arugu niṇṇa illuppaikkattaiyai-idatt-iṭṭu
684 i- vv-ellaiyē teṇku-nōkkich = cheṇṇu ivvūr nagarap-pōduk-kaṇṇu-mēy-pāl = āṇa
nilattiṇ te-
- 685 ṇ-mēl-ellaiyēy = urru mēṇkiṇṇum idaṇiṇṇum iṇ-nilattiṇ teṇṇ-el-
686 laiye teṇ-kilakku-nōkkich = cheṇṇu ivv-Irājarāja-Iśvarapurattuch-Chaṇkarappāḍiyā-
687 ṇ-Mānāyaṇ-Namināyaṇ-maṇaippēr = āṇa puṇjey-nilattiṇ mēl-ellaiyēy = ur-
688 rut = teṇkiṇṇu = mēṇkiṇṇum idaṇiṇṇum iṇ-nilattiṇ mēl-ellaiyē te-
689 ṇ-kilakku-nōkkiyum iṇ-nilattiṇ teṇṇ-ellaiyēy teṇ-kilakku-nōkkiyu-
690 m iṇ-nilattiṇ kil-ellaiyēy vaḍa-kilakku-nōkkiyuṇ = cheṇṇu ivv-Irājarāja-I-
691 śvarapurattu nagarap-podu-nilattiṇ teṇ-mēl-ellaiyēy = urru mēṇkiṇṇum teṇkiṇ-
692 ṇuṇ = kilakkiṇṇum = idaṇiṇṇum iṇ-nagarap-podu-nilattiṇ teṇ-ṇellaiyē kilakku nō-
693 kkiyun = teṇ-kilakku nōkkiyuṇ = cheṇṇu ivv-ellaiy-arugu niṇṇa purrai = idatt-iṭṭu
ivv-ellaiyē
- 694 teṇ-kilakku-nōkkich = cheṇṇu iṇṇilattu mēl-ellaiyēy = urrut = teṇkiṇṇu mēṇkiṇṇum
695 idaṇiṇṇum iṇ-nilattiṇ mēl-ellaiyē teṇku-nōkkich = cheṇṇu Śiṅgaḷāntakan-vāy-
696 kkālī = ṇaḍuvēy = urru mēṇkiṇṇum idaṇiṇṇum Śiṅgaḷāntakaṇ-vāykkālī = ṇaḍuvēy
ivvellaī tā-
- 697 ṇ kiḍandavāṇē mēṇku nōkkich = cheṇṇu ivvā[y*]kkālīṇ vaḍakku nōkkiṇa tirivēy =
tirivēy = urru vaḍakkiṇṇu-
- 698 m idaṇi[n*]ru iv-vāykkālīṇ kil-karaikkēy-ēṇi ik-kilkaraiyēy-ivvellaītāṇ kiḍanda-
vāṇē vaḍa-
- 699 kku-nōkkich = cheṇṇu Śiṅgaḷāntakaṇ-vāykkālī = ṇaḍuvēy-urruk = kilakkiṇṇum ivvā-
ykkālī = ṇaḍuvē

Fifteenth Plate: Second Side

- 700 y = ivv-ellai vaḍakku-nōkkich = cheṇṇu iv-vāykkālaiy = urruk = kilakku-mēṇkāga ki-
ḍanda Śivapāḍaṣē-

- 701 karan = enru pēr kūvappaḍum vāykkālīṇ vaḍa-karaiyēy = ur[ru]k = kiḷakkiṇṇum
idaṇiṇṇum
- 702 iv-vāykkālīṇ vaḍa-karai tāṇ kiḍandavāṛēy ivv-ellaiyē mēṛku-nōkkich = chen-
703 ru Rājarāja-Īśvarapurattu nilam iv-vāykkālīṇ vaḍa-karai nilattiṇ teṇ-kīl-e-
704 llaiyēy-urru vaḍakkiṇṇum idaṇiṇṇum iṇ-nilattiṇ kīl-ella iyē vaḍakku nōkkich = chen-
705 ru Śiṅgaḷāntakaṇ-vāykkālīṇ teṇ-karaiyēy = urruk = kiḷakkiṇṇum idaṇiṇṇum iv-vāy-
kālai
- 706 vaḍakku-nōkkiy = īla(li)ndu vaḍa-karaikkēy = ēṛi ivv-ellaiyē vaḍakku nōkkich =
chenṇum ivv-irā-
- 707 jarāja-Īśvara[pura]ttu nilamu(mum) uḍaikuḷattiṇ kīl-karai tāṇ kiḍandavāṛē ivv-el-
laiyēvaḍakku-nōkkich =
- 708 chenru ivv-ellaiyil niṇṇa purrēy = urruk = kiḷakkiṇṇum idaṇiṇṇum ivv-ellai tāṇ
kiḍandavāṛē vaḍak
- 709 ku-nōkkiyum vaḍa-mēṛku nōkki[yu*]ṇ = chenru ivv-ellaiyiṇṇ = arugē niṇṇa purrai-i
710 ḍatt-iṭṭu iṇ-ṇilattiṇ mēl-ellaiyē teṛku-nōkkiṇa tirivēy = ur uk-kiḷakkiṇṇum
711 vaḍakkiṇṇum idaṇiṇṇum iṇ-mēl-ellai tāṇ kiḍandavāṛē teṛku-nōkkiyun =
712 teṇ-mēṛku-nōkkiyun = teṛku-nōkkiyuṇ = chenru Śiṅgaḷāntakaṇ-vāykkālīṇ naḍu
713 vēy = urru mēṛkiṇṇum vaḍakkiṇṇum idaṇiṇṇum iv-vāykkālīṇ naḍuvēy iv-
714 v-ellaiyē mēṛku-nōkkich = chenru ich-Chiṅgaḷāntakaṇ vāykkālīṇ teṇ-karai
715 ivv-Irājarāja-Īśvarapurattiṇ nilattiṇ vaḍa-mēl-mūlaiyēy = urru vaḍakkiṇṇum idaṇ-
iṇ um iṇ-
- 716 ṇilattiṇ mēl-ellai tāṇ kiḍandavāṛē teṇ-mēṛku nōkkiyun = teṛku nōkkiyuṇ = chenru
in-nīla
- 717 ttiṇ teṇ-mēl = arugu niṇṇa irrattaiippurrai = iḍattiṭṭuch = Chivapādaśēkaraṇ-
vāykkālīṇ vaḍa-karaiyēy = urru
- 718 mēṛkiṇṇum vaḍakkiṇṇum idaṇiṇṇum ich-Chivapādaśēkaraṇ-vāykkālīṇ vaḍa-
karaiyē ivv-el-
- 719 lai tāṇ kiḍandavāṛē vaḍa-mēṛku-nōkkich = chenru ich-Chiṅgaḷāntakaṇ-vāykkālīṇ
naḍuvēy = urru vaḍakkiṇ-
- 720 ṇum kiḷakkiṇṇum idaṇiṇṇum ich-Chiṅgaḷāntakaṇ vāykkālī = naḍuvē mēṛku-
nōkkich = chenru ivvā-
- 721 ykkālai vaḍakku-nōkki [ilindu] vaḍakaraikkēy = ēṛi Rājarāja-vaḷanāṭṭut = Teṇ-
Chēṇḍaṇkuḍi nilattiṇ teṇ-kīl-el-
- 722 lai niṇṇa puṇḡaṇkaṭṭaiyāy = urru vaḍakkiṇṇum [i*] mēlpār-k-ellaiy (lai) idaṇiṇṇum
it-Teṇ-Chēṇḍaṇkuḍi nilatti-
- 723 ṇ kīl-ellaiyē vaḍa-kiḷakku-nōkkiyum vaḍakku-nōkkiyum vaḍa-mēṛku nōkkiyuṇ =
chenru it-Teṇ-

Sixteenth Plate: First side

- 724 Śēṇḍaṇkuḍi iṇ-ṇilattiṇ vaḍa-kīl-ellai Tribhuvanamāha(mahā)dēvip-pērērikku
nīr pāyum vāy-

- 725 kālīṇ teṇ-karaiyēy = ūṟṟuk = kiḷakkiṇṇum teṇkiṇṇum vaḍakkiṇṇum idaṇiṇṇu-
 726 m iv-vāykkālai vaḍakku-nōkki ilindu vaḍa-karaikkēy = ēṟi in-nāṭṭu Vaḍa-Śēndaṇ-
 guḍi nilatti-
 727 ṇ kiḷ-ellaiyē vaḍakku-nōkkich = cheṇṇu in-nāṭṭup-Paṇaṅguḍi-ṇilattiṇ teṇ-kiḷ-ellai-
 728 yēy = ūṟṟuk = kiḷakkiṇṇum idaṇiṇṇum in-ṇilattiṇ kiḷ-ellaiyē vaḍakku-nōkkich =
 cheṇ-
 729 ru Tribhuvanaṁmāhādēvip-pēṟēri vaḍakāra Veṭṭittūmb = eṇṇum tūmbiṇ mēl-arugē
 ip-Paṇaṅ-
 730 guḍi nilam ivvēri-karaikkut = tēṟk-uḷḷa nilattiṇ vaḍa-kiḷ-ellaiyēy = ūṟṟuk = kiḷa-
 kkiṇṇum i-
 731 daṇiṇṇum ip-Paṇaṅguḍi nilattiṇ vaḍav-ellai āṇa ivvēri-vaḍa-karai tāṇ kiḍandavāṟē
 mē-
 732 ṟku-nōkkich = cheṇṇu ip-Paṇaṅguḍi nilam ivvēri-karaikku vaḍakk-uḷḷa nilattiṇ teṇ-
 kiḷ-e-
 733 laiyyēy = ūṟṟu vaḍakkiṇṇum idaṇiṇṇum in-ṇilattiṇ kiḷ-ellaiyē vaḍa-
 734 kku-nōkki ivv-ellaiyil mēl-arugē niṇṇa Iṅaiṭṭūṟṟaiy = idatt-iṭṭu ivv-ellai-
 735 yē vaḍakku-nōkkich = cheṇṇu in-ṇilattiṇ vaḍa-kiḷ-ellaiyil niṇṇa purrēy = ūṟṟuk = kiḷa-
 736 kkiṇṇum idaṇiṇṇum in-ṇilattiṇ vaḍav-ellai tāṇ kiḍandavāṟē mēṟku-no-
 737 kkich = cheṇṇu in-ṇilattiṇ vaḍav-ellaiyum in-nāṭṭuk-Koḍumuḍiy-Ālattūr-ni-
 738 lattūṇ kiḷ-ellaiyum = āṇa ellaiyēy = ūṟṟu vaḍakkiṇṇum idaṇiṇṇu ik-Koḍumuḍiy-Ā-
 739 lattūr-ṇilattūṇ kiḷ-ellai tāṇ kiḍandavāṟē vaḍakku-nōkkich = cheṇṇu
 740 ivv-ellaiy-arugu niṇṇa purrai valatt-iṭṭu-
 741 ch-chaturvvēdimaṅgalatti-ṇilattūṇ teṇṇ-ellaik-kulaik-karaiyēy = ūṟṟuk = kiḷakkiṇṇum
 idaṇiṇṇum iv-Vi-
 742 jaiyālayach-chaturvvēdimaṅgalattut-teṇṇ-ellaik-kulaik-karaiyē ivv-ellai tāṇ kiḍan-
 davāṟē kiḷak-
 743 ku-nōkkiyum vaḍa-kiḷakku-nōkkiyum kiḷakku-nōkkiyuṇ = cheṇṇu ivvūrp-paṇaich-
 chuḍugāḍ = āṇa ṇilattiṇ
 744 teṇ-kiḷ-ellaiyēy = ūṟṟut = teṇkiṇṇum kiḷakkiṇṇum idaṇiṇṇum ip-paṇaich-chuḍugāḍ
 āṇa ṇilatti-
 745 ṇ kiḷ = arugē teṇ-vaḍal-āyk = kiḍanda vāykkālīṇ mēl-karaiyē ivv-ellai tāṇ kiḍan-
 davāṟē va-
 746 ḍakku-nōkkiyum vaḍa-mēṟku-nōkkiyuṇ = cheṇṇu ivv-ellaiyil niṇṇa purrē = ūṟṟukk =
 kiḷakkiṇṇum vaḍakki-
 747 ṇṇum = idaṇiṇṇum = iv-vāykkālīṇ mēl-karaiyē ivv-ellaiyē vaḍakku-nōkkiyum
 vaḍamēṟku-nōkkiyu-

Sixteenth Plate: Second side

- 748 m vaḍakku-nōkkiyuṇ = cheṇṇu ivvāykkāl ik-karaiyē ivv-el-
 749 laiyyē mēṟku kō(nō)kkiyum iv-vāykkāl-ik-karaiyēy-ivv-ellaiyē vaḍakku nōkkiyum
 750 cheṇṇu ivv-ellaiyi = niṇṇa purrēy = ūṟṟuk = kiḷakkiṇṇum vaḍakkiṇṇum ida-

- 751 niṇṇum ivv-ellaiyē vaḍakku-nōkkich = cheṇṇu Uppukkuḷam = eṇṇu pēr kūvappa-
duṇ = kuḷa
- 752 tiṇ teṇ-karaiyēy = urruk = kiḷakkiṇṇum = idaṇiṇṇum iḱkuḷattiṇ ten-karaiyē mēṇku-
nōkkiyum
- 753 kuḷattiṇ mēl-karaiyē vaḍakku-nōkkiyuṇ = cheṇṇu Karikālaśōḷap-peru vāykkāl = āṇa
Mum
- 754 maḍiśōḷap-pērārri = ṇaḍuvēy = urru vaḍakkiṇṇum kiḷakkiṇṇum vaḍapāṇk-ellaiy =
idaṇiṇṇum = im-Mu
- 755 mmaḍiśōḷap-pērārri = ṇaḍuvēy = ivv-ellai tāṇ kiḍandavārē kiḷakku-nōkkich =
cheṇṇu ik-Karikāla-śō-
- 756 lap-peruvāykkāl = āṇa Mumaḍiśōḷap-pērāṇu teṇ-kiḷakku-nōkkiṇa tirivilē talai-
koṇḍu kiḷakku-
- 757 nōkki Vēṇṇik-kurraṭtu Nerkuṇṇattukku nīr pāyap = pōṇa vāykkālin teṇ-karaiyēy =
ur-
- 758 rut = teṇkiṇṇum idaṇiṇṇum iv-vāykkālin teṇ-karai tāṇ kiḍandavār = i-
- 759 vv-ellaiyē kiḷakku nōkkich-cheṇṇu ivvāykkāl vaḍakku-nōkkittirinda tirivilē ta-
lai-koṇḍu iṇ-Nerkuṇṇattut-Tiruvāraṇṇaṇ-kuḷattukku nīr pāyap = pōṇa vāykkāli-
- 760 ṇ teṇ-karaiyēy-ivv-ellaiyē kiḷakku-nōkkiyun = teṇ-kiḷakku-nōkkiyuṇ = kiḷakku
- 761 nōkki(yu*)ṇ = cheṇṇu in-Nerkuṇṇattukkē nīr pāyap = Karikālaśōḷap-peruvāykkāl =
āṇa
- 762 Mumaḍiśōḷap-pērārriḷē talai-koṇḍu vaḍakku-nōkkip-pōṇdu kiḷakku-nōkkip = pōṇa
vāy-
- 763 kāl kiḷakku-nōkkiṇa tirivilē mēl-karaiyēy = urrut = teṇkiṇṇum mēṇkiṇṇum idaṇiṇṇum
iv-
- 764 vāykkālaik = kiḷakku-nōkkiy = ūḍ = aṇuttu iv-vāykkālin teṇ karaiyē ivv-ellaiyē kiḷak-
ku-nōkkich = cheṇṇu iv-vāykkālē vaḍakku-nōkkiṇa tirivilē talai-koṇḍu kiḷakku-
nōkkiy = iṇ-
- 765 Nerkuṇṇattukkē nīr pāyap = pōṇa vāykkālin teṇ-karaiyē ivv-ellaiyē kiḷakku-nōkkich
che-
- 766 ṇṇu in-Nerkuṇṇattuk-kāḍeṇṇu pēr kūvappaḍum vilai-nilattiṇ teṇṇ-ellaiyē kiḷakku
nō-
- 767 kich = cheṇṇu vaḍakku-nōkki iṇ-Nerkuṇṇattukkēy nīr pāyap = pōṇa uṭch-chiṇu-
vāykkālaik = ki-
- 770 ḷakku-nōkkiy = ūḍ = aṇuttu in-Nerkuṇṇattu Viḱchukkār-chēy = eṇṇu pēr kūvappa-
ḍum vilai-nilatti-
- 771 n teṇṇ-ellaiyē kiḷakku-nōkkich = cheṇṇu vaḍakku-nōkki iṇ-Nerkuṇṇattukkē
ni[r pā]ya-

Seventeenth Plate: First side

- 772 p = pōṇa Peruṇṇaṇṇārru-vāykkāl = eṇṇu pēr kūvappaḍum vāykkālin mēl-karaiyēy =
urruṭ = te-

- 773 rkinnum mērkinnum idaninrum iv-vāykkālai vaḍa-kiḷakku-nōkkiy = ūḍ-aruttu iv-
iv-vāykkāli-
- 774 n kiḷ-karaikkēy = ēri iv-vāykkālin kiḷ-karai tāṇ kiḍandavārē ivv-ellaiyē vaḍakku-
nōkki-
- 775 ch-chenru iv-vāykkāliḷē talai-konḍu kiḷakku-nōkkip = pōṇa utch(ut)-chiruvāykkā-
lin ten-ka-
- 776 raiyēy = urruk = kiḷakkingum terkinnum idaninrum ivv-ut-chiruvāykkālin tenkarai
tā-
- 777 n kiḍandavārēy = ivvellaiyē vaḍa-kiḷakku-nō[kki*]yūn = kiḷakku-nōkkiyūn =
chenru in-Nerkuṇra
- 778 itu Piyaltuḍavai enru pēr kūvappaḍum viḷai-[ni]lattiṇ tenn-ellaiyē kiḷakku-nōkkich
chen-
- 779 ru inṇilattiṇ ten-kiḷ-ellaiy-urruṭ = terkinnuṇ = kiḷakkingum idaninrum in-ṇilattiṇ-
- 780 kiḷ-ellaiyē vaḍa-kiḷakku-nōkkiyum vaḍakku-nōkkiyum vaḍa-kiḷakku-nōkkiyūn =
chenru Palaveṇ-
- 781 n = enru pēr kūvappaḍum ōḍaiyiṇ tenkaraiyēy = urruk = kiḷakkingum terki-
- 782 nnum idaninrum it-tenkarai tāṇ kiḍandavārē pala mudakku muḍaṅgi iv-
- 783 v-ellaiyē vaḍakku-nōkkiyum vaḍa-mērku-nōkkiyum vaḍa-kiḷakku-nōkkiyūn =
chenru in-nāṭṭu Nerkuṇratru Pālamuttattu nilat-
- 784 tiṇ kiḷ-ellaiy = āṇa ivv-ōḍaiyiṇ karaiyēy = urruṭ = terkinnuṇ = kiḷakkiḷakkiṇ-
- 785 num vaḍakkingum idaninrum ivv-ōḍaiyiḷ karai tāṇ kiḍandavārē ivv-ellai-
- 786 yē vaḍakku-nōkkiyūn = kiḷakku-nōkkiyum vaḍa-kiḷakku-nōkkiyūn = chenru Vennin
ten-
- 787 karaiyēy = urruk = kiḷakkingum terkinnum idaninrum iv-Vennin tenkarai tāṇ
kiḍandavārē ivve-
- 788 llaiyē kiḷakku nōkkiyūn = [ten-kiḷakku-nōkkiyum]¹ chenru iv- Vennin mēl-
karaiyēy = urruṭ = terki-
- 789 nnum mērkinnum idaninrum im-mēl-karaiyē ivv-ellaiyē ten kiḷakku-nōkkich =
- 790 chenru iv-Vennait-ten-kiḷakku-nōkkiy = ilindu kiḷ-karaikkēy = ēri Āvūr(k)-kūṇratru
Brahmadēyam Ava-
- 791 iḷaḷanallūr = āṇa Jātiviyāsach = chaturvvēdimaṅgalattu nilattiṇ tennellaiyēy =
urruṭ = ter-
- 792 kingum mērkinnum idaninrum ivv-ellaiyē ten-kiḷakku-nōkkich-ch-chenru iv-
- 793 Vennin vaḍa-karaiyēy = urruṭ = terkinnum mērkinnu[m] idaninrum iv-Vennait =
ten-kiḷakku-nōkkiy = ilindu te]-
- 794 n-karaikkēy = ēri iv-Vennin ten-karai tāṇ kiḍandavārē kiḷakku-nōkkich = chenru
iv-Vennin
- 795 mēl-karaiyēy = urruṭ = terkinnum idaninrum iv-Vennaik = kiḷakku nōkkiy = ilindu
kiḷ-karai-

¹ Written over an erasure

Seventeenth Plate: Second side

- 796 kkēy = ēri Avalivaṇanallūr = āṇa Jātivyaśach-chaturvvēdimaṅgalattu teṇṇ-el-
 797 laiyēy = urru ivv-ellai tāṇ kiḍandavārē kiḷakku-nōkkiyum va-
 798 ḍa-kiḷakku-nōkkiyuṇ = cheṇṇu iv-Veṇṇik-kūṇṇatruk-Kaviṇiyakkuḍi nilattiṇ teṇ-mē-
 799 l-ellaiyēy = urrut = terkiṇṇuṇ = kiḷakkiṇṇum idaṇṇiṇṇum iṇ-ṇilattiṇ teṇ-
 800 ṇ-ellaiyē teṇ-kiḷakku-nōkkiyum iṇ-ṇilattiṇ mēl-ellaiyē teṇku nōkki-
 801 yum cheṇṇu ivv-ellaiyil(k)kiḷal-mēl-āyk = kiḍanda Paḷa-Veṇṇ-eṇṇu per-kūvappa-
 ḍumōḍai-
 802 yait-teṇku-nōkkiy = ūḍ = aṇutt = ēri ivv-ellaiyē teṇ-kiḷakku-nōkkiyum iṇ-ṇilattiṇ te-
 803 ṇṇ-ellaiyē kiḷakku-nōkkiyum cheṇṇu Paḷa-Veṇṇiṇṇiṇṇum aṇṇup = pōṇdu Veṇṇuk-
 804 kēy pāynda Maṇuvāyait = teṇ-kiḷakku-nōkkiy = ūḍ = aṇutt = ēri Maṇuvāyiṇ kiḷ-
 karaiyē iv-
 805 v-ellaiyē teṇku-nōkkich = cheṇṇu iv-Veṇṇiṇ vaḍa-karaiyēy = urrut = terkiṇ-
 806 ṇum mērkkiṇṇum idaṇṇiṇṇum iv-Veṇṇait = teṇ-kiḷakku-nōkkiy = ilindu
 807 iv-Veṇṇiṇ naḍuvēy teṇ-kiḷakku-nōkkich = cheṇṇu iv-Veṇṇilē talai-
 808 koṇḍa Pulvēḷūr-vāykkāl iṇ vaḍa-karaiyum = āṇa iv-Veṇṇiṇ teṇ karai-
 809 yēy = urru idaṇṇiṇṇum it-teṇkarai tāṇ kiḍandavārē ivv-ellaiyē kiḷak-
 810 ku-nōkkich = cheṇṇu Kaviṇiyakkuḍi-nilam iv-Veṇṇiṇ teṇkarai-nilatti-
 811 ṇ teṇṇ-ellaiyē teṇ-kiḷakku-nōkkich = cheṇṇu Itṭigaikkuḍi-nilam Veṇṇiṇ teṇ-karai-
 ni-
 812 latt iṇ teṇ-mēl-ellaiyēy = urrut = terkiṇṇum mērkkiṇṇum idaṇṇiṇṇum iṇ-ṇilattiṇ
 813 teṇṇ-ellaiyē kiḷakku-nōkkich = cheṇṇu iṇ-ṇilattukkēy kiḷ-ellai Pulvēḷūr-vāykkā-
 814 l-niṇṇum aṇṇu Veṇṇukkē viḷunda Maṇuvāyēy = urrut = terkiṇṇum idaṇṇiṇṇum im-
 maṇuvāyai-
 815 t = teṇ-kiḷakku nōkkiy = ūḍ = aṇuttu iv-Veṇṇiṇ teṇ-karaiyēy = urrut = terkiṇṇum
 mērkkiṇṇum i-
 816 daṇṇiṇṇum iv-Veṇṇiṇ teṇ-karai tāṇ kiḍandavāre iv-vellaiyē kiḷakku-nōkkich = cheṇṇu
 iv-Ve-
 817 ṇṇai vaḍa-kiḷakku-nōkkiy = ilindu vaḍa-karaikkēy = ēri iṇ nāttu Naṇmūlakkuḍi
 Nāraṇa-maśakkal = eṇṇu¹
 818 pēr kūvappaḍum viḷai-nilattiṇ teṇ-kiḷ-ellaiyēy = urrut = terkiṇṇum kiḷakkiṇṇum
 idaṇṇiṇṇum iṇ-
 819 ṇilattiṇ kiḷ-ellaiyē vaḍakku-nōkkiyum ivv-ūrt-Tāḷimaśakkal-eṇṇu pēr kūvappaḍum
 viḷai-nilattiṇ kiḷ-e-

Eighteenth Plate: First side

- 820 llaiyē vaḍa-kiḷakku-nōkkiyuṇ = cheṇṇu iṇ-nāttut-Tēvaṇmaṅgalattiṇ nilattiṇ-mēl-ē-
 821 llaiyēy = urruk = kiḷakkiṇṇum terkiṇṇum idaṇṇiṇṇum it-Tēvaṇmaṅgalattu nilattiṇ

¹ The sign for *ē* of *pēr* in next line is engraved here and erased

- 822 mēl-ellaiyē terku-nōkkich = cheṇṇu iv-Veṇṇiṇ vaḍa-karaiyēy = urru mēṇṇinum i-
 823 daṇiṇṇum iv-Veṇṇait = teṇ-kilakku-nōkkiy = ilindu teṇ-karaikkēy = ēṇi it-Tēvaṇma-
 824 ṇgalattu nilam Veṇṇiṇ teṇ-karai-nilattiṇ teṇṇ-ellaiyē kilakku-nōkkiyum vaḍa-ki-
 825 lakku-nōkkiyun = teṇ-kilakku-nōkkiyuṇ = cheṇṇu iṇ-ṇilattiṇ teṇ-kil-ellaiyēy = urrut =
 826 terṇṇinum kilakṇṇum mēṇṇinum idaṇiṇṇum iṇ-ṇilattiṇ kil-ellaiyē va-
 827 ḍakku-nōkkich = cheṇṇu Veṇṇiṇ teṇ-karaiyēy = urruk = kilakṇṇum idaṇiṇṇum iv-
 Veṇ-
 828 pai vaḍakku-nōkkiy = ilindu vaḍa-karaikkēy = ēṇit = Tēvaṇmaṇgalattu nilam Kaḍam
 baṇ-nāṇṇṇu-
 829 kkāl = eṇṇu pēr kūvappaḍum nilattiṇ teṇ-kil-ellaiyēy = urru idaṇiṇṇum i-
 830 ṇ-ṇilattiṇ kil-ellaiyē vaḍakku-nōkkiyum ivvūr nilattiṇ teṇṇ-ellai-
 831 yē kilakku-nōkkiyum ivvūr nilattiṇ mēl-ellaiyē terku nōkkiyum cheṇ-
 832 ru Veṇṇiṇ vaḍa-karaiyēy = urruk = kilakṇṇum terṇṇum mēṇṇinum idaṇiṇ-
 833 ṇum iv-Veṇṇait = terku-nōkkiy = ilindu iv-Veṇṇiṇ naḍuvē kilakku-nōkkich = cheṇ-
 834 ru vaḍa-kilakku-nōkki Veṇṇiṇ vaḍa-karaikkēy = ēṇi it-Tēvaṇmaṇgalattuk-kīlaich-
 chuḍu-
 835 kāḍ = āṇa nilattiṇ teṇṇ-ellaiyēy = urru idaṇiṇṇum iv-vellaiyē vaḍa-kilakku-nōkkich =
 cheṇṇu
 836 in-nāṭṭuch-Chāṭṭaṇḍuḍi[p]-puṇjey-nilattiṇ teṇṇ-ellaiyēy = urrut = terṇṇuṇ = kīla-
 kṇṇum idai-
 837 ṇṇum iṇ-ṇilattiṇ teṇṇ-ellaiyē teṇ-kilakku-nōkkiyum ivvūr = ḍḍai nilattiṇ mēl-el-
 838 lai yē terku-nōkkiyuṇ = cheṇṇu Veṇṇiṇ vaḍa-karaiyēy = urrut = terṇṇum mēṇ-
 kṇṇum idaṇiṇṇu-
 839 m iv-Veṇṇai teṇ-kilakku-nōkkiy = ilindu teṇ-karaikkēy = ēṇi it-tenkaraiyē ivv-ellaiyē
 te-
 840 ṇ-kilakku-nōkkich = cheṇṇu in-nāṭṭup-Pāṇṇuray = āṇa Marudattūr-nilattiṇ vaḍa-
 mēl-ellaiyēy = urru-
 841 t = terṇṇum mēṇṇinum idaṇiṇṇum iṇ-ṇilattiṇ mēl-ellaiyē terku nōkkiyum iṇ-
 842 ṇilattiṇ teṇṇ-ellaiyē teṇ-kilakku-nōkkiyuṇ = kilakku-nōkkiyuṇ = cheṇṇu in-nāṭṭu
 vaḍa-Śāṭṭama-
 843 ṇgalattu nilam Pūva[ṇū]r-vāykkāl iṇ vaḍa-karai nilattiṇ vaḍa-mēl-ellaiyēy = urru
 mēṇṇinum te-

Eighteenth Plate: Second side

- 844 ṇṇum idai[ṇ*]ṇum iṇ-ṇilattiṇ mēl-ellaiyē terku nōkkich = cheṇṇu Pūvaṇṇur-vāy-
 845 kkāl iṇ vaḍa-karaiyēy = urru mēṇṇinum idaṇiṇṇum iṇ-Pūvaṇṇur-vāykkālait = teṇ-
 kilakku
 846 nōkkiy = ilindu teṇ-karaikkēy = ēṇi it-tenkaraiyē kilakku-nōkkich = cheṇṇu muṇ =
 ṇuḍaṇḍiṇa
 847 idamēy = urrut = terṇṇum āga ivv-iśaitta peru-nāṇḍ-ellai uḷḷum agappaṭṭa
 nilamum

- 848 innum ivvūr nilamēy = āy Irājarāja-Īśvaram-uḍaiyār dēvadānam Vennik-kūrrattu
nagara-
- 849 m Vennaiy in utpaṭṭuk = kiḍanda nilattukkuk = kilpārḱ-ellai in-ṇilattukku vaḍa-
kil-mū-
- 850 lai in-ṇagarattār-māligaik-kuḍi-cheyvāṇukku iraiyili-cheydu kuḍutta Vennai-
- 851 l Cheppuvāyil-vāykkāl-eṇru pēr kūva[p*]paḍum vāykkāl in teṇ-karai-nilatt in vaḍa-
mē-
- 852 l-mūlaiyē tuḍaṅgi in-ṇilatt in mēl-ellaiyē terku-nōkkich = cheṇru iv-Ven-
- 853 ṇiyil Venkāḍudēva-vāykkāl = eṇru pēr kūva[p*]paḍum vāykkāl in vaḍa-karai
- 854 yēy = urru mēṇṇinum teṇpārḱ-ellai idanṇum ivvāykkāl in vaḍa-
- 855 varambē mēṇṇinum terku-nōkkich = cheṇru ivvūr viyāpāri Nakkaṇ Venniṇaṇaip-pēr = ā-
- 856 ṇa ṇilatt in teṇ-kil-ellaiyēy = urru vaḍakṇinum mēlpārḱ-el-
- 857 lai idanṇum in-ṇilatt in kil-ellaiyē vaḍakku-nōkkich = cheṇru Cheppu-
- 858 vāyil-vāykkāl in teṇ-varambēy = urru = kilakṇinum vaḍapārḱ-ellai ida-
- 859 ṇinṇum iv-vāykkāl in teṇ-varambē kilakku-nōkkich = cheṇru muṇ = tuḍaṅgina idam-
ēy-u-
- 860 rruṭ = terṇinum āga in-ṇilamum innum ivvūr nilamēy = āy iv-Venni-nila-
- 861 ttukk = ulppaṭṭuk = kiḍanda nilattukkuk = kilpārḱ-ellai in-ṇilattukku vaḍa-kil-mūlai
ivvūr
- 862 vyāpāri Chēndaṇ Maṇappuli maṇaip-pēr = āṇa nilam ivvūr Venkāḍudēva-vāy-
kkāl in teṇ-ka-
- 863 rai-ṇilatt in vaḍa-mēl-ellaiyē tuḍaṅgi idanṇ[p*] in in-ṇilatt in mēl-ellaiyē ter-
- 864 ku-nōkkich = cheṇru ivv-ellaiyil ṇiṇṇa purrai = urru mēṇṇinum idanṇum ivv-el-
- 865 lai-varambu tāṇ-kiḍandavārē mēṇṇinum terku-nōkkich = cheṇru ivv-ellaiy-arugē ṇiṇṇa purrai
valat-
- 866 t-iṭṭu ivv-ellaiyē teṇ-kilakku-nōkkich = cheṇru iv-Vennaiyil Tiruchchirrambala-vāy-
- 867 kkāl = eṇru pēr kūvappaḍum vāykkāl in vaḍa-varambēy = urru vaḍakṇinum mēṇ-
ṇinum =

Nineteenth Plate: First side

- 868 terṇinum idanṇum ivvāykkālait = teṇ-kilakku-ṇōkkiy = ūḍ = aruttu ivvāykkā-
- 869 liṇ teṇ-varambēy = ēṇi iv-varambē kilakku-ṇōkkich = cheṇru iv-Vennaiyil
Tiruvaraṅga-
- 870 vadiy = eṇru pēr kūvappaḍum vāykkāl in mēl-varambēy = urruṭ = terṇinum
mēṇṇin-
- 871 ṇum idanṇum iv-vāykkāl in mēl-varambē ivv-ellaiyēy terku-ṇōkkich = che-
- 872 ṇru ivv-ellaiyil ṇiṇṇa purrai = urru mēṇṇinum = teṇpārḱ-ellai idanṇum i-
- 873 vv-ellaiyēy mēṇṇinum terku-nōkkich = cheṇru iv-Venni vyapāri Ārūr-Kaṇavati-maṇaip-pēr-
āṇa
- 874 ṇilatt in kil-ellaiyēy = urru vaḍakṇinum mēlpārḱ-ellai idanṇum inṇi-
- 875 latt in kil-ellaiyē vaḍakku-ṇōkkich = cheṇru [Tiru]chchirrambala vāykkāl in teṇ-ka-

- 876 raiyēy = urruk = kilakkinnum idaninrum iv-vāykkālai vaḍakku-ṇōkkay(kiy) = ūḍ =
aruttu vaḍa-ka[rai-]
877 kkēy = ēri ivv-ellaiyē vaḍakku-ṇōkkich = cheṇṇu Venkādudēva-vāykkāli-
878 ṇ teṇ-varambēy = urruk = kilakkinnum ivvāykkālai vaḍa-mēṇku ṇōkkiy = ūḍ = aru-
879 ttu iv-vāykkālin vaḍa-varambēy = ēri ivv-ellaiyē vaḍakku-ṇōkkich = che-
880 ṇṇu ivvūr vyāpāri Sōla-Nambiyum Sōlan Mānābaranaṇum maṇaippēr = ā-
881 ṇa ṇilattin teṇ teṇṇ-ellaiyēy = urruk = kilakkinnum vaḍapārk-ellai i-
882 daninrum in-ṇilattin teṇṇ-ellai tāṇ kiḍandavāṇē kilakku-ṇōkki-
883 yun = teṇ-kilakku-ṇōkkiyum kilakku-ṇōkkiyum teṇ-kilakku-ṇōkkiyum teṇku-ṇōkki-
yūn =
884 cheṇṇu muṇ = tuḍaṅgiṇa idamēy = urru teṇkinnum mēṇkinnum āga in-ṇilamum
inṇu-
885 m ivvūr ṇilamēy-āy iv-Veṇṇi-ṇilattin = utppattuk = kiḍanda ṇilattukkuk = kilpārk-el-
886 lai in-ṇilattu vaḍa-kil-mūlai ivvūr vyāpāri Kolli-Malaiyaṇ maṇaippēr = āṇa ṇilam
ivvūr
887 Dāmōdiraṇ-vāykkālin teṇ-karai-ṇilattin vaḍa-mēl-ellaiyē tuḍaṅgi idaninrum-
888 m in-ṇilattin mēl-ellaiyē teṇku-ṇōkkich = cheṇṇu iv-Veṇṇiyil Māchchāṇa-vā-
889 ykkāl = eṇṇu pēr kūvappaḍum vāykkālin vaḍa-varambēy = urru mēṇkinnum
teṇpārk-el-
890 lai idaninrum im-mēl-ellaiyē mēṇku-ṇōkkich = cheṇṇu ivvūr vyāpāri Ādittan
Sūlapā-
891 ṇi maṇaippēr = āṇa ṇilattin teṇ-kil-ellaiyēy = urru vaḍakkinnum mē[1*]pārk-ellai i-

Nineteenth plate : Second side

- 892 daninrum in-ṇilattin kil-ellaiyē vaḍakku-ṇōkkich = che[ṇ*]ru Dāmōdiravāykkā-
lin te-
893 ṇ-varambēy = urruk = kilakkinnum vaḍapārk-ellai idaninrum ivvarambē kilakku-
ṇōkkich =
894 cheṇṇu mu[n] tuḍaṅgiṇa idamēy = urrut = teṇkinnum āga in-ṇilamum āga ivv-
isaitta peru-ṇā-
895 ṇṇ-ellaiy-ullum agappatta in-ṇilaṅgaḷil Rājarāja-Īsvaram-uḍaiyār dēvadāṇam Veṇ-
896 ṇik-kūṇṇattu ṇagaram Veṇṇiyil ṇilam it-Tribhuvanaṇamahādēvich-chaturvvēdimaṇ-
galattukku
897 agappatta Pūdamaṇgalattup-pāl Kāḍaṇ-Kārikurichchi-ṇilattukkum Guṇaṣila-
ṇallūr-ṇilattukku-
898 m Cheyyāṇallūr-ṇilattukkum ulppattuk = kiḍanda Ōmappuṇjeyy = eṇṇu pēr
kūvappaḍum
899 ṇilamum iv-Veṇṇi-ṇilamē it-Tribhuvanaṇamahādēvich-chaturvvēdimaṇgalattukku
agappatta Kuḷa-
900 ppāṭṭu-ṇilattukkum Cheyyāṇallūr-ṇilattukku ulppattuk = kiḍanda onṇēy-āṇumāv
= e-

- 901 ũru pēr kūvappaḍum puṇṣey-ṇilamum Rājarāja-vaḷaṇāṭṭu ṇagaram Rājarāja
 902 Īsvarapurattu ṇilam Tribhuvanaṃmahādēvich-chaturvvēdimaṅgalattukku agappaṭṭa
 Ni-
 903 ttaviṇḍaṇallūr-ṇilattukku ulppaṭṭuk = kiḍanda ṇilamum ivv-Irājarāja-i-
 904 śvarapurattu ṇilamē Tribhuvanaṃmahādēvich = chaturvvēdimaṅgalattukku agap-
 paṭṭa Nittavi-
 905 nḍaṇallūr ṇilattukkum Puḷigaikkūḍi ṇilattukkum Igaḷāṇilainallūr
 906 ṇilattuk[kuṃ] nāṭṭup-podu-kamugu-kolli-vettappēṇru-ṇilattukkum ulp-
 907 paṭṭuk = kiḍanda ṇilamum ivv-Irājarāja-Īsvarapurattu ṇilamēy Tribhuvana-
 maḥādēvich-chaturvvēdi
 908 maṅgalattukku agappaṭṭa Puḷigaikkūḍi-ṇilattukkum nāṭṭukkum nāṭṭuppōduk-
 kamugu-kolli-vettap-
 909 pēṇru-ṇilattukkum = utpaṭṭuk = kiḍanda ṇilamum ivv-Irājarāja-Īsvarapurattu
 ṇilamēy Tribhuvanaṃma-
 910 hādēvich-chaturvvēdimaṅgalattukku agappaṭṭa Puḷigaikkūḍi ṇilattukku utppa-
 ṭṭuk = kiḍanda māvun = teṅgu-
 911 m uḷḷa tōṭṭa-ṇilamum ivv-Irājarāja-Īsvarapurattu ṇilamēy-āy Tribhuvanaṃmahā-
 dēvip-pērē-
 912 rik-karaiē(yē) Kaviri-Naṅgaiy = eṇṇum Piḍāriyār ṇilamum¹ it-Tiribuvanaṃmahā-
 dēvich-chaturvvēdimaṅgalat-
 913 tukku agappaṭṭa Nittaviṇḍaṇallūrkk = utpaṭṭuk = kiḍanda ṇilamum ivv-Irāja-
 rāja-Īsvarapurattu ṇilamu-
 914 m Virasōḷa-vaḷaṇāṭṭu ṇagaram Ariṅjigaipurattu ṇilamum it-Tiripuvanaṃmahādē-
 vich-chaturvvēdimaṅgalattu-
 915 kku agappa[ṭ*]ṭa Nittaviṇḍaṇallūr-ṇilattukkum nāṭṭup-podu Tiripuvanaṃmahā-
 dēvip-pērē-

Twentieth plate: First Side

- 916 riyum ivv-ēri araiyargal-kamugu-kolli-vettappēṇrum nāṭṭuppodu ūr-nattamum
 nā-
 917 ṭṭup-poduch-chirupparaik-kāḍ = eṇṇu alanduvanda ṇilattukkum utpaṭṭuk = kiḍanda
 ṇilamum ivv-Irā-
 918 ja[rāja*]-Īsvarapurattu ṇilamēy = it-Tiripuvanaṃmahādēvich-chaturvvēdimaṅgala-
 ttukku agappaṭṭa nāṭṭup-
 919 poduch = chirupparaik-kāḍ = eṇṇu alanduvanda ṇilattukku utpaṭṭuk = ki-[ḍa*]nda
 Nāvaṇpallam-eṇṇu pēr kūva-
 920 ppaḍum ṇilamum nikkī niṇṇa nīr-ṇilamum puṇṣēyum² ūr-irukkaiyum śrī-kōyilgalum
 tirunandvāṇaṅgaḷu[m]

¹ Read: ṇilam.

² ūrum is left out here.

- 921 kammāṇ-śēriḡaḡum paraich-chēriḡaḡum chuḡukāḡuḡaḡum maṇaiyum maṇaip-paḡa-
ppaiyum kaḡaiyum kaḡaitteruvum
- 922 maṇṇuṇ = kaṇṇu-mēy-pālum ēriyum kuḡamun = koṭṭagāramum kiḡaṇḡum kēṇiyum
puṇṇuṇ = terṇiyum kāḡum piḡili-
- 923 gaiyuṇ = kaḡarum uvarum ōḡaiyum uḡaippum āḡum āḡ-idu-paḡuḡaiyum alaṇuṇ =
miṇpayil-aḡḡamum
- 924 tēṇ-payil-podumbum mē-nōkkiya maramum kiḡ nōkkiya kiṇaḡum ulliṭṭu nīr-puṣi
neḡum-paramb-eḡindu
- 925 uḡum-bōḡi(ḡu) āmai tavaḡndad = e[v*]vagaip-paṭṭadum uṇ-ṇilam o[li]viṇṇik =
kāraṇmai-miyā-
- 926 tchiyum miḡi(gu)dik-kuḡaimaiyum ull-aḡaṇḡa ippaḡi perṇadaṇṇkup = perṇa vyavas-
thai [i*] iṇ-ṇilat-
- 927 tukku nīrk = iṇdavāḡu vāykkāl kuttip = pāchchavum vāra [viḡa]yum peḡuvadāḡavum
[m*] iṇvūr-nilat-
- 928 ku nīr pāyum vāykkālḡaḡ kiḡ-naḡai-nīr pāyavum vāraḡiḡavum peḡuvadāḡavum [i]
iṇvāyk-
- 929 kālḡaḡ aṇṇiyar-kuḡaṇḡ-aḡuttuk = kuttavum kuṇṇ-ēttam paṇṇavum kūḡai nīr iṇaik-
kavum
- 930 vilaṇḡ-aḡaikkavum peṇadadāḡavum [i] cheṇṇīrp-podu-viṇai cheyyādid-āḡavum [i]
aṇṇīr-
- 931 aḡaitṭup = pāchchappeḡuvad = āḡavum [i] chuṭṭi-ōṭṭāl māḡa-māḡigai eḡukka-
ppeḡuva = āḡavum [i] turavu kiṇaḡu iḡichchappe-
- 932 ṇuvad = āḡavum [i] kāvu teṇḡu iḡappeḡuvad = āḡavum [i] dāmaṇakamum maruvum
iṇuvēliyum cheṇṇpakamum cheṇḡaḡuṇi-
- 933 rum mallikaikum māḡvum palāḡvum kamugum paṇaiyum koḡiyum ulliṭṭa pall-
uruvix = payan-maram iḡavum naḡavu-
- 934 m peḡuvad = ā[ga*]vum [i] peruṇcheḡku iḡappeḡuvad = āḡavum [i] iṇvūr nilattai
ūḡ = aḡuttu puḡav-ūḡaḡukku nīrpāyum vā-
- 935 ykkālḡaḡ kiḡ-naḡai-nīr pāyavum vāravum peḡuvadāḡavum [i] puṇavūr-nilattāḡē
pōṇdu iṇvūr-
- 936 nilattukku nīr pāyum vāykkālḡaḡ kiḡ-naḡai-nīr pāyavum vāravum peḡuvadāḡavum
[i] iṇvūr iṭṭa teṇḡu-
- 937 m paṇaiyum ḡavar ērapperādid = āḡavum [i] ippaḡi perṇadaṇṇkup = perṇa pari-
hāramum ṇāḡ-āṭchiyum ū-
- 938 r-āṭchiyum vaṭṭi-nāliyum piḡā-nāliyuṇ = kaṇṇālak-kāṇamum vaṇṇārap-pāḡaiyum
kuṣa[k]-kāṇamum nī-
- 939 rk-kūliyum ḡampūḡchchiyum iḡaik-kūlamum taṇip-puḡavaikum taragum taṭṭārap-
pāṭṭamum iḡaip-pāṭṭamum āṭ-

Twentieth Plate : Second side

- 940 tuk-kiḡaiyum nall-āḡvum nall-eṇudum nāḡu-kāḡalum ūḡu-pōḡkum viṇ-piḡiyum vāla-
maṇ-

- 941 jāḍiyum ulgum ḍḍak-kūliyum maṇṇupāḍum māṇ-īraiṇiyum tīy-eriyum [kū]ttikālum
uḷḷittuk = kō-
- 942 t = tott = unṇarpālād = evvagaippattādum¹ kōk = kollādad = āgavum ippaḍi perṇad-
arḱkup = perṇa vyavasthaiyum
- 943 parihāramum perṇa ivvūr-kārāṇmai = mīyātchiyu = mī(mi)gudikkurairaimaiyum²
uḷḷaḍaṅga Nitya-
- 944 vinōda-vaḷanāṭṭu vīraśōḷa-vaḷanāṭṭu Tribhuvanamahādēvich-chaturvvēdimaṇ-
galam = eṇṇum Tīru-
- 945 nāmattāl brāhmadēyam = āga yāṇḍu eṭṭāṇadu mudal piḍi-śūḷḍu piḍāgai-naḍandu
kalluṇ = kaḷḷi-
- 946 yu = nāṭṭi aṇav-ōlai cheydu kuḍuttōm nāṭṭōm [] ip-pariśu nāṭṭārōḍum uḍa = niṇṇu
piḍi-śūḷḍu piḍā-
- 947 gai-naḍandu kalluṇ = kaḷḷiyu = nāṭṭi aṇav-ōlai cheydu kuḍuttēṇ puravuvāri-
tiṇaikkāḷa-nāyakaṇ Ni-
- 948 ttavinōda-vaḷanāṭṭuk-Kilār-kūṇṇattup-Pūṇjīrūr-uḍaiyāṇ Nakkaṇ-Araṅgaṇēṇ ivai
eṇṇ = eḷutt = e-
- 949 ṇṇum [] * ip-pariśu nāṭṭārōḍum = uḍaniṇṇu piḍi-śūḷḍu piḍāgai-naḍandu kalluṇ =
kaḷḷiyu = nāṭṭi
- 950 aṇav-ōlai cheydu kuḍutten Kshatriyaśikāmaṇi-vaḷanāṭṭu Vēḷā-nāṭṭu Brahmādēyam
- 951 Śrī-Rājēndraśōḷach-chaturvvēdimaṅgalattuk-Kaviṇiyāṇ-Kṛishṇaṇ-Māḍavabhaṭṭa-
ṇēṇ ivai
- 952 eṇṇ = eḷutt = eṇṇum [] * ip-pariśu nāṭṭāraik = koṇḍu piḍi-śūḷḍu piḍāgai-naḍandu
kalluṇ =
- 953 kaḷḷiyu = nāṭṭi aṇav-ōlai cheydu kuḍutten in-nāḍu-vagai-cheygiṇṇa Kaḷattūr-kīḷavaṇ
chiṇi-
- 954 yāṇ Ādittāṇēṇ ivai eṇṇ = eḷutt = eṇṇum [] * i p-pariśu nāṭṭārōḍum uḍaniṇṇu piḍi-śū-
ḷḍu piḍāgai-naḍandu kalluṇ = kaḷḷiyu = nāṭṭi aṇav-ōlai cheydu kuḍutten in-nāṭṭu
- 955 Vēṇṇik-kū-
- 956 ṇṇattuk-Kuḷaivēḷiy-uḍaiyāṇ Kōyilkuppaiyēṇ ivai eṇṇ = eḷutt = eṇṇum [] ip-pariśu
nāṭṭā-
- 957 rōḍum uḍaniṇṇu piḍi-śūḷḍu piḍāgai-naḍandu kalluṇ = kaḷḷiyu = nāṭṭi aṇav-ōlai
cheydu kuḍutten Ve-
- 958 ṇṇiy-uḍaiyāṇ Karuttan Cheyyāṇēṇ ivai eṇṇ = eḷutt = eṇṇum [] * ip-pariśu nāṭṭārōḍum
uḍaniṇ-
- 959 ṇu piḍi-śūḷḍu piḍāgai-naḍandu kalluṇ = kaḷḷiyu = nāṭṭi aṇav-ōlai cheydu kuḍutten
Vēṇṇik-kūṇṇat-
- 960 tup-Puḷṇḍuḍaiyāṇ Pākkaraṇ-Chūṇṇiyēṇ ivai eṇṇ = eḷutte = ṇṇum [] * ip-pariśu
nāṭṭārōḍum uḍani-
- 961 ṇṇu piḍi-śūḷḍu piḍāgai-naḍandu kalluṇ = kaḷḷiyu = nāṭṭi aṇav-ōlai cheydu kuḍutten
Vēṇṇik-kūṇ-

¹ This is written in smaller characters.

² ʔai is redundant.

- 962 rattu Urattūr-uḍaiyāṇ Ḍchchaṇ-Araṅgaṇeṇ ivai eṇṇ = eḷutt = eṇṇum [| *] ip-pariṣu
nāṭṭārōḍum uḍaniṇṇu piḍi-
963 sūḷndu piḍāgai-naḍandu kalluṇ = kaḷḷiyu = nāṭṭi arav-ōlai cheydu kuḍuttōm Veṇṇik-
kūṇṇattu bra-

Twentyfirst Plate : First side

- 964 hmadēyam Mullaivāyil sabhaiyōm ivai ivvūr-Kaviṣiyaṇ Nārāyaṇaṇ Tiruveṇkā-
ṭṭadigale [| *].
965 ivai eṇṇ = eḷutt = eṇṇum [| *] ip-pariṣu nāṭṭārōḍum uḍaniṇṇu piḍi-sūḷndu piḍāgai-
naḍandu kalluṇ = ka-
966 ḷḷiyu = nāṭṭi arav-ōlai cheydu kuḍuttōm Veṇṇik-kūṇṇattu brahmadēyam Madanālay-
amaṅgalattu
967 sabhaiyōm [| *] ivvūr Mogiliyaṇ Chēndaṇ Chigaṇḍiyaṇ ēṇ ivai eṇṇ = eḷutt = eṇṇum
[| *] ip-pariṣu
968 nāṭṭārōḍum uḍaniṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluṇ = kaḷḷiyu = nāṭṭi arav-
ōlai cheydu kuḍuttōm Veṇ-
969 ṇik-kūṇṇattu brahmadēyam Pāppārkuḷattūr sabhaiyōm [| *] ivai ivvūr = Vēyaṇ
Aridāsan-Perumāṇe-
970 ṇ ivai eṇṇ = eḷutt = eṇṇum [| *] ip-pariṣu nāṭṭārōḍum = uḍaniṇṇu piḍi-sūḷndu piḍā-
gainaḍandu kalluṇ = kaḷḷi-
971 yu = nāṭṭi arav-ōlai cheydu kuḍuttōm Veṇṇik-kūṇṇattu brahmadēyam Pūvaṇūr =
āgiya Avaṇikēsarich = chatur-
972 rrvēdimāṅgalattu sabhaiyōm [| *] ivai ivvūr-karaṇattāṇ madhyasthaṇ Vāḍugaṇ-
Oṇṇiyūraḍigaleṇ ivai eṇ-
973 ṇ = eḷutt = eṇṇum [| *] ip-pariṣu nāṭṭārōḍum = uḍaniṇṇu piḍi-sūḷndu piḍāgai-
naḍandu kalluṇ = kaḷḷiyu-
974 nāṭṭi arav-ōlai cheydu kuḍuttōm Veṇṇik-kūṇṇattuk-Koṭṭaiyūrōm [| *] ivai ivvūr-
975 karaṇattāṇ madhyasthaṇ Iṣvaraṇ-Kalāṇ = āṇa Alaṅkārappiriyaṇēṇ ivai eṇṇ =
eḷutt = e-
976 ṇṇum [| *] ip-pariṣu nāṭṭārōḍum uḍaniṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluṇ-
kaḷḷiyu = nāṭṭi a-
977 rav-ōlai cheydu kuḍuttōm Veṇṇik-kūṇṇattu brahmadēyam Nagar-āgiya Chōḷavi-
chchādirach-cha-
978 turvvēdimāṅgalattu sabhaiyōm [| *] ivai ivvūr Māraṅgaḷūr Nārāyaṇakramavittaṇēṇ
ivai
979 eṇṇ = eḷutt = eṇṇum [| *] ip-pariṣu nāṭṭārōḍum = uḍaniṇṇu piḍi-sūḷndu piḍāgai naḍan-
du kalluṇ = kaḷḷiyu = nāṭṭi a-
980 rav-ōlai cheydu kuḍuttōm Veṇṇik-kūṇṇattut-Tēvaṇmaṅgalatt = ūrōm [| *] ivai
Tēvaṇmaṅgalam-ūḍaiyā-
981 ṇ Vēḷāṇ-Veṇkāḍaṇēṇ ivai eṇṇ = eḷutt = eṇṇum [| *] ip-pariṣu nāṭṭārōḍum uḍaniṇṇu
piḍi-sūḷndu piḍā-

- 982 gai-naḍandu kalluṅ = kaḷliyu = nāṭṭi aṇav-ōlai cheydu kuḍuttōm Rājarāja-Īsvara-
muḍaiyār dēvadānam
983 Veṇṇik-kūṟṟattu Veṇṇi-nagarattōm [|] ivai ivvūr vyāpāri Ārūr-Kaṇavadiyeṇ ivai
eṇṇ = eḷutt = eṇṇr-
984 m[| *] ip-pariśu nāṭṭārōḍum uḍaṇiṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluṅ = kaḷliyu
= nāṭṭi aṇav-ōlai cheydu ku-
985 ḍuttōm Veṇṇik-kūṟṟattu brahmadēyam Perunaṅgaimaṅgalattu sabhaiyōm ivai
ivvūrp-Pāradāyaṇ Cha (Ja)-
986 ṭamakutaṇ Tiruvēṅgaḍa-Narāyaṇaṇ ivai eṇṇ = eḷutt = eṇṇum [| *] i p-pariśu nāṭṭā-
rōḍum uḍaṇiṇṇu piḍi-sūḷndu
987 piḍāgai-naḍandu kalluṅ = kaḷliyu = nāṭṭi aṇav-ōlai cheydu kuḍuttōm Veṇṇik-
kūṟṟattu Aravūr = āgiya [Ā]¹.

Twentyfirst Plate: Second Side

- 988 vāych-charuppēdimāṅgalattu-chchavaiyōm [| *] ivai ivvūr Vārkkīyan Dāmōdaraṇ =
[Ī]śuvaraṇ
989 ivai eṇṇ = eḷutt = eṇṇum [| *] ip-pariśu nāṭṭārōḍum uḍaṇiṇṇu piḍi-sūḷndu piḍāgai-
ṇaḍa-
990 ndu kallum kaḷliyum nāṭṭi aṇav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu Ni[Ni]
dālmaṅga-
991 lattūch-chavaiyōm [| *] ivai ivvūr Bhāradvāji Mādaṇ Gaṅgādharaṇ ivai eṇṇ =
eḷut-
992 t = eṇṇum [| *] ip-pariśu nāṭṭārōḍum uḍaṇiṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluṅ =
kaḷli-
993 yum nāṭṭi aṇav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattuk-Kīl-Pūṇḍiy = āgiya Olō-
994 kamahādēvich-chaturvvēdimāṅgalattu savaiyōm [| *] ivai ivvūr Vaikānasan
Kāsyapaṇ Dē-
995 vadattaṇ Anantapiḍāra-bhaṭṭaṇ ivaiy = eṇṇ = eḷutt = eṇṇum [| *] ip-pariśu nāṭṭā-
rōḍum u-
996 ḍaṇiṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluṅ = kaḷliyum nāṭṭi aṇav-ōlai cheydu
kuḍuttōm
997 Virāṣōla-vaḷanāṭṭu Aṟiṇṇigaipurattu Śrīkōyil-uḍaiya Śivabrāhmaṇaṇ Śāvittra-
998 ṇ Nāṇūṟṟuvaṇ Kūṭṭaṇ = āṇa Eluṇūṟṟuva-bhaṭṭaṇ ivaiy = eṇṇ = eḷutt = e-
999 ṇṇum [| *] ip-pariśu nāṭṭārōḍum uḍaṇiṇṇu piḍi-sūḷndu piḍāgai-naḍandu kalluṅ = ka-
1000 ḷliyu = nāṭṭi aṇav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu Veṇṇupputtū-
1001 rōm [|] ivai ivvūr Mātyastaṇ Kūṇḍal Chandiraśēkaraṇ ivaiy = eṇṇ = eḷutt = eṇ-
1002 rum[|] ip-pariśu nāṭṭārōḍum uḍaṇi[ṇ*]ru piḍi-sūḷndu piḍāgai-naḍandu kalluṅ =
kaḷli-
1003 yum nāṭṭi aṇav-ōlai cheydu kuḍuttōm Veṇṇik-kūṟṟattu Nerkuṇṇattu-ūrōm[|] ivai i-

¹ May be restored as Ālavāy^o.

- 1004 vvūr Madhiyaṣṭaṇ Echecherumān Dāmōdaraṇṇ ivaiy = enṇ = eḷutt = enṇum [l*]
ip-pariṣu nāṭṭā-
1005 rōḍum uḍaniṇṇu piḍi-sūlndu piḍāgai-ṇaḍandu kalluṇ = kaḷḷiyum nāṭṭi aṇav-ōlai
cheydu kuḍutten
1006 Nerkuṇṇam-uḍaiyāṇ Virāpaṇ Ambalattāḍiyāṇ [l*] ivay = en[n] = eḷutt = enṇum
pukun-
1007 da aṇav-ōlaip-paḍiyē variyil = iṭṭuk = kōḷla(lu)gav = enṇu Uyyakkoṇḍār-vaḷanāṭṭu
Vennāṭṭu-
1008 k-Kēraḷāntakach-chaturvvēdimāṅgalattu Narākkaṇ-Mārāyaṇ-Jaṇaṇāḍha(tha)n =
āṇa Rājēndraśōla-bra-
1009 hmāḍhirāyaṇuṇ = cholla iṇa choṇṇapaḍiyē Uḍaṇ-kūṭṭattu Naṇ = karumam-ārāyūm
Uyya [k*]-
1010 koṇḍār-vaḷanāṭṭup-Pērāvūr-ṇāṭṭuk-Kāṇchivāyil-uḍaiyāṇ Uḍaiya-divākaraṇ Tillaiyā-
1011 liy = āṇa Rājarāja-mūvēndavēḷāṇum Arumōḷidēva-vaḷanāṭṭu Inṇaṇāṭṭu Ilaiyāṇgu-

Twentysecond Plate: First Side

- 1012 ḍaiyāṇ Rājādittaṇ Kūṭṭāḍiy = āṇa Parakēsari-viḷupparaiyaṇum innāṭṭu Ne-.....
1013 damaṅgalam-uḍaiyāṇ Kurugūr Chūṇṇiy = āṇa Chōḷa-vēḷāṇum Naḍuv-irukkum
Ugaḷūrk-kūṇṇattu.....
1014 va-bhaṭṭasōmayājiyūm Vi[ḍai]yil Naṇ-karumam-ārāyūm Uyyakkoṇḍār-vaḷanāṭṭu
Vennā.....
1015 ndattaṇ [Chē]ndaṇ = āṇa Rājēndraśōla-aṇukkap-pallavaraiyaṇum Uyakkōṇ.....
1016 iṇdūr-nāṭṭup-Parakēsariṇallūr-uḍaiyāṇ Māṇikkaṇ-Eḍuttapāḍam = āṇa Chōḷa-
mūvēnda.....
1017 iḷidēva-vaḷanāṭṭu Inṇaṇāṭṭu Ūrikuḍaiyāṇ Vēḷāṇ Kūṭṭaṇ = āṇa Irumaḍichōḷa-viḷu-
pparaiya.....
1018 pāḍip-Peṇṇāgaḍak-kūṇṇattuk-Kaḷattūr-uḍaiyāṇ Tuṇaiyaṇ-Nilaitāṅgiy = āṇa.....
1019 vēḷāṇum Uttuṇṇatuṇṇa-vaḷanāṭṭup-Paḷuvūr-ruḍaiyāṇ Tēvaṇ-Chāṭṭaṇum A[ru]....
1020 nāṭṭup-Puliyūr-nāṭṭup-Pulivalam-uḍaiyāṇ Tāḷi-Vepkāḍaṇum innāṭṭu Vāṇjiyūr-
kiḷa.....
1021 Nakkaṇ = āṇa Rājakēsari-mūvēndavēḷāṇum chollap = Puravuvai-ṭiṇai.....
1022 ṇi Kshatriyaśikhāmaṇi-vaḷanāṭṭup-Paṇaiyūr-ṇāṭṭu Viṣalūr-kilavaṇ Kaṇavadi.....
1023 ravuvai-ṭiṇaikkaḷam Nittaviṇōda-vaḷanāṭṭuk-Kilār-kūṇṇattup-Pūṇjiṇṇu.....
1024 kaṇ = Araṇṇaṇum Uyyakkoṇḍār-vaḷanāṭṭu Ambar-nāṭṭut-Talaiyūr.....
1025 Dāmōdiraṇum Kshatra(tri)yaśikhāmaṇi-vaḷanāṭṭu Aḷa-nāṭṭu Aḷiṇjilm[a]ṇ.....
1026 Nāga-Nakkaṇum Jayaṇṇōḍaśōla-maṇḍalattuch = Chēṇṇāṭṭuk.....
1027 nāṭṭup-Perumbēḍu-kilāṇ Paṭṭaṇ Vasudēvaṇum Varippottagam Arumōḷidēvava..
1028 nāṭṭuch-Chelgar-uḍaiyāṇ Naratoṅgan Karuttaṇum Mugavēṭṭi Kshatriyaśi-
khāmaṇi.....
1029 kūṇṇattu Uvaṇkuḍi-kilāṇ Araiyaṇ Gaṇapuramum Rājēndraśiṅga-vaḷanāṭṭu Virāpa-
muḍaiy.....

TAMIL PORTION

- 1030 ṇ-Karuṇākaraṇum Arumolideva-vaḷanāṭṭu Ārvalak-kūṟṟattu Illuppaiyūr-uḍaiyān
i.....
1031 ṇum Paṇaiyūr-uḍaiyāṇ Kāviri-Veṇkāḍaṇum Varippottagak-kaṇakku Rājēndraśi.....
1032 ruvinḍaḷūr-nāṭṭu Muḷaiyūr-uḍaiyāṇ Kūṭṭaṇ-Peṟṟāṇum Variyilīḍu Rājēndrasimha
1033 k-kūṟṟattup-Paṭṭikuḍaiyāṇ Periyāṇ Kūṭṭāḍiyum Paṭṭōlai Nittavinōda-vaḷanāṭ.....
1034 ttu Narikkūḍaiyāṇ Chatti-Rāmaṇum Vellūr-uḍaiyāṇ Nūṟṟeṇmaṇ Vāsudēva....
1035 ḍu eṭṭāvadu nāḷ muṇṇūṟṟeṇbaḍiṇāl variyil = iṭṭuk = kuḍuttu paradetti cheṇṇaḍu [i]
ivaī.....

Twentysecond Plate: Second Side

- 1036 vaḷanāṭṭut-Tiraīmūr-nāṭṭu Naḍār-kilāṇ Araiyaṇ Arumoliy = āṇa Rājēndraśōḷap-
palla.....
1036 ttu Uyyakkonḍār-vaḷanāṭṭu Veṇṇāṭṭuk = Kēraḷānta[ka*] ch-chaturvvēdimaṇ-
galattu.....
1037 ṇ = āṇa Rājarāja-brahmamahārājaṇukkum okkum [i] Nittavinōda-vaḷanāṭṭup-
Pāmbuṇik-[kū].....
1038 y = āṇa Īrāyiravaṇ Pallavayaṇ = āṇa Uttamaśōḷap-pallavaraiyaṇukkum okku.....
1039 va-vaḷanāṭṭu Neṇmali-nāṭṭu Uttamaśōḷanallūr-uḍaiyāṇ Pālūr Amba.....
1040 ḍi-konḍaśōḷa-viḷupparaiyaṇukkum okkum [i] Uyyakkonḍār-vaḷanāṭṭut-Ti[rai]....
1041 ttamaṇḡalam-uḍaiyāṇ Araiyaṇ Rājarājan = āṇa Vikramaśōḷach-chōḷiyav-arai[ya*]
nu.....

DONEES' SECTION

First Plate: First Side

- 1 Svasti śrī | Nittavinōda-vaḷanāṭṭu Viraśōḷa-vaḷanāṭṭu Tribhuvanaamahādēvich-
chaturvvēdimaṇgalattu-
2 p-paṇḡu-peṟṟār | Rājēndrasimha-vaḷanāṭṭut-taṇiyūr Vīraṇārāyaṇach-chaturvvē-
dimaṇgalattu Bhā-
3 raggava-gōṭṟattu Āśvalāyaṇa-sūtrattu Īraiyaṇaraiśūr¹ Maḍiśūḍaṇa-Yajñappiriya-
bhaṭṭaṇukkup = pa-
4 ṇḡ-onṇu | ivvūr Kāśyapa-gōṭṟattu Āśvalāyaṇa-sūtrattu Vāsudēvan Śrīkṛishṇa
bhaṭṭaṇukku-
5 p = paṇḡ = onṇu | ivvūr Viśvāmītra-gōṭṟattu Āśvalāyaṇa-sūtrattu Krishṇan
Dāmōdarabhaṭṭa-
6 ṇukkup = paṇḡ-onṇu | ivvūrp-Parāśara-gōṭṟattu Āśvalāyaṇa-sūtrattu Nārāyaṇaṇ Dā-

¹ This is the same as Elavānāśūr in Tirakkoyilur Taluk, South Arcot District (A.R.Ep., 1906 No. 133).

- 7 mōdarabhaṭṭaṇukkuṇṇu = paṅg-onṇu | ivvūrp¹-Parāśara-gōtrattu Āśvalāyaṇa-sūtrat
- 8 tut-Tiruppēr Tatta (Datta)-Nārāyaṇaṇ Dāmōdara-sahasraṇukkuṇṇu = paṅg-onṇu |
ivvūr Āṅgragisa-
- 9 gōtrattu Āśvalāyaṇa-sūtrattup = Peruvalliyūr Akkicharmmaṇ (śarmaṇ) Pāṇḍava-
bhatta
- 10 ṇukkuṇṇu = paṅg-onṇu | ivvūrp-Parāśara-gōtrattu Āśvalāyaṇa-sūtrattu Dā-
- 11 mōdaraṇ Tirunārāyaṇaṇukkuṇṇu = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āśvalāya-
- 12 ṇa-sūtrattuk-Kōṇṇaperumāṇ Vimalaṇukkuṇṇu = paṅg-onṇu | ivvūr Bhāradvāja-gōtrat-
- 13 tu Āśvalāyaṇa-sūtrattup = Pullūrt-Tiruvaraṅganārāyaṇaṇ Jātavēdaṇukku-
- 14 p = paṅg-onṇu | ivvūr Āṅgirasa-gōtrattu Jāma(m) bayya-sūtrattu Valavūr Śrīrāmaṇ
Tirunilakaṇḍa-
- 15 bhaṭṭaṇukkuṇṇu = paṅg-onṇu | ivvūr-Parāśara-gōtrattu Āśvalāyaṇa-sūtrattut =
Tiruppēr Tāya-
- 16 Nārāyaṇabhaṭṭaṇukkuṇṇu = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-
sūtrattu
- 17 Nālūr-Kamalanātaṇ (thaṇ) Śrīkarpabhaṭṭaṇukkuṇṇu = paṅg-onṇu | ivvūr Kāśyapa-
gōtrattu Āśvalāyaṇa-sū-
- 18 trattu Nālūr Nārāyaṇaṇ Divākara-daśapuriyaṇukkuṇṇu = paṅg-onṇu | ivvūr Kāśyapa-
gōtrattu
- 19 Āśvalāyaṇa-sūtrattu Nālūr Rishikēśavaṇ Śrīvāsudēva bhaṭṭaṇukkuṇṇu = paṅg-onṇu |
- 20 ivvūr Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Nālūr Aniyuruttaṇ (Aniruddhaṇ)
Baladēvabhaṭṭaṇu-

First Plate: Second Side

- 21 kkuṇṇu = paṅg-onṇu | ivvūrt-Tēvarāta-gōtrattu Āśvalāyaṇa sūtrattu Vēlaṅguḍi
Nilakaṇḍa-
- 22 ṇ Gōvindaḥaṭṭaṇukkuṇṇu = paṅg-onṇu | ivvūr Rāthitara-gōtrattu Āśvalāyaṇa-
sūtrattu Idaiyār-
- 23 ṇumaṅgalattu Nandinārāyaṇabhaṭṭaṇukkuṇṇu = paṅg-onṇu | ivvūr Ātraya-gōgrattu
Āśvalā-
- 24 yaṇa-sūtrattuk = Kīraṇūr Śrīkaṇḍaṇ Śivadāsa-sahasraṇukkuṇṇu = paṅg-onṇu | ivvūr
Rāthitara-
- 25 gōtrattu Āśvalāyaṇa-sūtrattu Idaiyārṇumaṅgalattu Nārāyaṇaṇ Tirumālbhaṭṭa-
ṇukkuṇṇu =
- 26 paṅg-onṇu | ivvūr Rāthitara-gōtrattu Āśvalāyaṇa sūtrattu Idaiyārṇumaṅgalattut-
- 27 Tirumāl-Subrahmaṇyaṇukkuṇṇu = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āpastambha²-
sūtrattu

¹ See No. 109 of the 'List of Places mentioned in donees' section'. This list may be referred to for the identification or location of some more places that follow in this text.

² This word is uniformly spelt thus instead of Āpastamba throughout this list.

- 28 Mūḍapurattu Bayyakutti-Mādhava-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Ātraya-
gōtrattu Ā-
- 29 pastambha-sūtrattu Kuṇḍūr Aṇantiśaṇ Śrīdhara-daśapuriyaṇukkup = paṅg-on-
30 ru | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk = Kuravāśari¹ Śrīmādhavaṇ Ādi-
31 ttaṭṭāra-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kutsa-gōtrattu Āpastambha-
sūtra-
- 32 ttuk-Kaṇṇipōśaṇ Nārāyaṇa-daśapuriyaṇukkup = paṅg-onṇu | i-
33 vvūr Lōhita-gōtrattu Bandhāyaṇa-sūtrattuk = Tūrppil Nandiśvaraṇ Nārā-
34 yaṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Saṁkṛiti-gōtrattu Baudhāyaṇa-
sūtrattu Iru-
- 35 ṅgaṇḍi Śrīkṛiṣṇaṇ Vēṇṇambi-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Gautama-
gōtrattu
- 36 Āpastambha-sūtrattuk = Kuravāśari Śrīkṛiṣṇaṇ Aṇantiśabhaṭṭaṇukkup = paṅg-
onṇu | ivvūr Kuṇḍīṇa-
- 37 gōtrattu Āpastambha-sūtrattu Vaṅgippurattup²-Pūśāpōśaṇ Tiruveṅkāṭṭaḍigaḷ
Bhaṭṭanambi-da-
- 38 śapuriyaṇukkup = paṅg-onṇu | ivvūr-Kaṇ[va*] (or Gaṇ[i*])- gōtrattu Āpastam-
bha-sūtrattu Śirupuluvil Dā
- 39 mōdaraṇ Śrīkṛiṣṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūrp-Parāśara-gōtrattu
Āpastambha-sū-
- 40 trattu Vaṅgippurattu Aṅgiperumāṇ Chaṇṇamādhava-daśapuriyaṇukkup = paṅg-
onṇu | ivvūr Ku-

Second Plate: First Side

- 41 ṇḍīṇa-gōtrattu Āpastambha-sūtrattu Vaṅgippurattuk-Kalaśaṇ Skandhaṇ Dōṇabha-
ṭṭaṇukkup = paṅg-o-
- 42 nṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kākkaṇḍūr-Kumāra-
Nilāṇ Yajñadēvabhaṭṭa-
- 43 ṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kāṭṭu-
kkurī Śrīkṛiṣṇaṇ Mā-
- 44 dhava-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-
sūtrattuk = Kārambich-
- 45 cheṭṭu³ Ejñayaṇ Trivikrama-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-
gōtrattu Āpastam-
- 46 bha-sūtrattuk = Kāṇṇirai-Aiyyaṇ Śrīkṛiṣṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr
Gergga-gōtrat-

¹ This has been identified with Kroṣūru, Sattenapalle Taluk, Guntur District (above, XXIX, pp. 94-95)

² This has been identified with Vaṅgipuram in Bapṭa Taluk, Guntur District (above, XVIII, p. 228).

³ Identified with Kāraṇchēḍu in the same Taluk and District (ibid.).

- 47 tu Āpastambha-sūtrattuk = kuñjappavvil Aiyyappōṟṟi Chaṇṇayadaśapuriyaṇukkup =
paṅg-oṇ-
- 48 ru || ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kōrōvi-Nambitāli-
Mādhava na-
- 49 mbi-sahasraṇukkup = paṅg-oṇru || ivvūr Gautama-gōtrattu Āpastambha-sūtrattu-
50 k = Kārambichcheṭṭu Nārāyaṇaṇ Śrīkṛṣṇabhaṭṭa-sōmayājikkup = paṅg-oṇru ||
ivvūr
- 51 Kāsyapa-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭuk-Kumāra-Dōṇaṇ Śrī-
nārāya-
- 52 ṇa-sahasraṇukkup = paṅg-oṇru || ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu-
53 p = Poṇṇampuraṭṭu Bhavarudraṇ Kāmaya-sahasraṇukkup = paṅg-oṇru || ivvūr-
Kuṇḍiṇa-gō-
- 54 trattu Āpastambha-sūtrattu Iruṅgaṇḍi Nandiperumāṇ Cheṭṭayasahasraṇukkup =
paṅg-o-
- 55 ṇru || ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kōrōvi-Mādhavaṇ Tīru-
māliṟuṇ-
- 56 jōlai-sahasraṇukkup = paṅg-oṇru || ivvūr Hārīta-gōtrattu Āpastambha-sūtrattup
= Perēprēma-
- 57 puṇṇaṭṭu Śrīrāghavaṇ Gōvinda-sahasraṇukkup-paṅg-oṇru || ivvūr Kāsyapa-gōtrattu
Ā-
- 58 pastambha-sūtrattu Uviyūr Bhavaśaṇmaṇ Dēvaratha-daśapuriyaṇukkup = paṅg-
oṇru || ivvūr Mu-
- 59 rrgala-gōtrattu Āpastambha-sūtrattu Uṇuppuṭṭūr¹ Akkiśaṇmaṇ Gōvinda-daśapuri-
yaṇukku-
- 60 p = paṅg-oṇru || ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇukkippu-
rattu Nārā-

Second Plate: Second Side

- 61 yaṇaṇ Śrībhaktappiriyabhaṭṭaṇukkup = paṅg-oṇru || ivvūr Kāsyapa-gōtrattu
Āpastambha-sūtrattu
- 62 Aṭṭāmpuraṭṭu Veṇṇaiyaṇ Aṭṭōṇabhaṭṭaṇukkup = paṅg-oṇru || ivvūr Gergga-
gōtrattu
- 63 Āpastambha-sūtrattu Vayjalūrch-Chivadāsaṇ Viṣṇudaśapuriyaṇukkup = paṅg-
oṇru || ivvūr Vatsa-
- 64 gōtrattu Āpastambha-sūtrattu Vaṅgippuraṭṭu Akkōḷaṇ Sarvvakratu-daśapuriyaṇu-
kkup = paṅg-oṇru || i-
- 65 vvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuraṭṭu Akkōḷaṇ Yajñātma- daśa-
puriyaṇukku-
- 66 p = paṅg-oṇru || ivvūr Nidundiṇa (Nitundila)-gōtrattu Āpastambha-sūtrattu Irāyūr
Subrahmaṇyaṇ Tīruvē-

¹ This is identified with Uppuṭṭu in Bapṭa Taluk, Guntur District (above, XXXII, p. 95).

- 67 Ivikkudi-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu
- 68 Dyēdaikōmapuṇattu Irāmadēvaṇ Chaṇṇaya-sahasraṇukkup = paṅg-onṇu | ivvūr Vatsa-gō-
- 69 trattu Āpastambha-sūtrattu Vaṅgippuṇattu Śiva[nā]rāyaṇaṇ Yajñadattakrama-vittaṇukku-
- 70 p = paṅg-onṇu | ivvūr Bha(Bhā)radvāja-gōtrattu Āpastambha-sūtrattuk = Kāram-bicheṇṇu Sujenta-
- 71 svāmi Nārāyaṇabhāttaṇukkup = paṅg-onṇu | ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtra-
- 72 ttu Vaṅgippuṇattu Attōṇaṇ Sūryadēvakramavittaṇukkup = paṅg-onṇu | ivvūr Rāthi-
- 73 tara-gōtrattu Āpastambha-sūtrattu Kōttaṇ-Gōmapuṇattut = Tirumāliruṇjōlai
- 74 Vēṇṇambi-sahasraṇukkup-paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu
- 75 k = Kōmadattu Urudra-Nārāyaṇaṇ Patma(dma)nābha-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Viśvāmitra-gō-
- 76 trattu Āpastambha-sūtrattuk = Kirāñjik-¹ Kammattipōl Viṣṇuṇambi-Eluvaḍiyāṇ-sahasraṇukku-
- 77 p = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Uṇṇuppuṇṇiṇ-Tiru-venkātṭaḍiga-
- 78 | Śaṅkaranārāyaṇa-sahasraṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sū-
- 79 trattu Araṇaippuṇattu Nārāyaṇaṇ Lakshmaṇa-sahasraṇukkup = paṅg-onṇu | ivvūr Śaṭha-gōtra-
- 80 ttu Baudhāyana-sūtrattu Irāyūrch-Chōṭṭai Yajñaviṣṇu-Īśvarabhāttaṇukkup = paṅg-onṇu [! *]
- 81 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kilākkil-Nāgamayaṇ Dēvaḍi-daṣa-puriyaṇukkup = pa-

Third Plate: First Side

- 82 ṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Vājapēji-² Kēśava-daṣa-
- 83 puriyaṇukkup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Viṇṇu-rattu³ Dāmōdara-

¹ Kirāñji has been identified with Krāñja Kāza in Guntur Taluk in Guntur District (S.I.I., II, p. 519, n.2).

² for Vājapēya-yāji (Vājapēyi for short)

³ Is it Viṇṇu identified with Vipparle in Narasaraopet Taluk, Guntur District ? (above, XXI, pp. 48-49.)

- 84 n Bhāskara-kramavittanukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āśvalāyaṇa-sūtrattu
- 85 Oliṅṇrai Aiyyanperumāṇ Śivanabhaṭṭanukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu
- 86 Āpastambha-sūtrattu Vaṅgippuṇattu Śivanārāyaṇaṇ Matirudāsa-daśapuriyaṇu-kkup = paṅg-on-
- 87 ru | ivvūr-Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Sāhaṇai Dāmōdaraṇ Śrī-dhara-sahasraṇuk
- 88 kup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇattu Attāyaṇ Dā-
- 89 mōdara-daśapuriyaṇu-kkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Muppirāl
- 90 Śrīmādhavaṇ Echchambi-bhaṭṭanukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpasta-
- 91 mbha-sūtrattu Āsūrich-Chaṇṇayaṇ Tū(Dhū)rjjaṭi-sahasraṇu-kkup = paṅg-onṇu | ivvūr Hā-
- 92 rita-gōtrattu Āpastambha-sūtrattu Āsurid-Dēvadēvēsaṇ Tiruvaḍigaṭ(ga)-daśa-puriyaṇuk-
- 93 kup = paṅg-onṇu | ivvūr Vāthū(dhū)la-gōtrattu Āpastambha-sūtrattu Uchchatāra-pōsaṇ
- 94 Nārāyaṇaṇ Tiruvāṇandabhaṭṭanukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Bhāra-
- 95 dvāja-sūtrattu Ilakkandiṇattu Rēvakumāraṇ Śrīkṛishṇa-bhaṭṭanukkup = paṅg-onṇu | ivvūr
- 96 Vatsa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇattu Dōṇakkuṇi Chandrakumāraṇ Śrīdhara-daśapuriyabhaṭ-
- 97 ṭanukkup = paṅg-onṇu | ivvūr Aupamanyu-gōtrattu Āpastambha-sūtrattu Uviyūrch-Chendippi-
- 98 rāṇ Nārāyaṇabhaṭṭanukkup = paṅg-onṇu | ivvūr Bhāradvāja gōtrattu Āśvalā-yaṇa-sūtrattu
- 99 k = Kuravaśarich-Chaṇkaranārāyaṇaṇ Śrī-[Pa]rāṇkuśa-kramavittanukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gō-
- 100 trattu Āpastambha-sūtrattu Noṭṭūr Ejṇakumāraṇ Nāgadatta-daśapuriyaṇu-kkup = paṅg-onṇu | i-
- 101 vvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu = Kuravaśari Damōdaraṇ Nārāyaṇa-bhaṭṭanukkup = paṅg-o-
- 102 nṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇattu Trivikrama Śaṅkaranārāyaṇa-
- 103 daśapuriyaṇu-kkup = paṅg-onṇu | ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgippuṇattuk-Kandāya-

Third Plate: Second Side

- 104 n Śrīrāmabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu
Vaṅgippuṇattuch-Chaṅkaranā-
- 105 rāyaṇaṇ Nārāyaṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Lōhita-gōtrattu Baudhāyaṇa-
sūtrat-
- 106 tuk = Kārambichcheṭṭu-Tūrppil Ejṇaṇ Śrīrāma-dāśapuriyaṇukkup = paṅg-onṇu |
ivvūr Hārīta-gō-
- 107 trattu Baudhāyaṇa-sūtrattup = Paśumpuṇattu Kapōdiśvaraṇ Kēśava-daśapuri-
yaṇukkup = paṅg-on-
- 108 ru | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Virṇprattu Rīshikēśavaṇ
Śrīrāmachchaturvvēdibhaṭṭa-
- 109 sōmayājikkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Alutta-
ṇūr Nāga-
- 110 rumāṇ Ejṇaya-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Lōhita-gōtrattu Baudhā-
yaṇa-sūtrat-
- 111 tuk = Kārambichcheṭṭut-Tūrppil Attikumāraṇ Chaṇṇaya-daśapuriyaṇukkup = paṅg-
onṇu | i-
- 112 vvūr Gautama-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgippuṇattu Svāmipoṇkumāra-
bha-
- 113 ṭṭaṇukkup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr
Mahā-
- 114 dēvaṇ Tiruvaṇṅaṇānārāyaṇa-dāśapuriyaṇukkup = paṅg-onṇu | ivvūr Vatsa-
gōtrat-
- 115 tu Āpastambha-sūtrattu Naḍādūr Achchivaṇaṇ Kumārasvāmi bhaṭṭaṇukkup =
paṅg-onṇu | iv-
- 116 vūr Hārīta-gōtrattu Āpastambha-sūtrattu Kumiṇḍili Attiṇḍaṇ Kēśava-daśapuri-
yaṇukkup = paṅg-o-
- 117 ṇṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuch = Cheruppalī Dāmōdaraṇ
Gōvinda-daśapuriyaṇu-
- 118 kkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattup = Pāgaḷūr
Nārāyaṇaṇ Patna(dīna)nābha-
- 119 daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk
= Karippuṇattu Maḍiśūdaṇa Bhava-
- 120 skanda bhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu
Kāṇjai Muttāḷi-
- 121 Viṣṇubhaṭṭaṇukkup = paṅg-onṇu | ivvūr Ch-chaṭa-gōtrattu Baudhāyaṇa-sūtrattu
Īyūr-ch-choṭ-
- 122 ṭai Śrīkrīṣṇaṇ Śrīmadhavaḥbhaṭṭa-Vasandha(ṇṭa)yājikkup = paṅg-onṇu | ivvūr
Bhāradvāja-gōtrattu Āśva-
- 123 lāyaṇa-sūtrattu Iruṅgaṇḍi Triṇēndraṇ(trāṇ) Śrī Vēdaviyāsabhaṭṭaṇukkup =
paṅg-onṇu | ivvūr

Fourth Plate: First Side

- 124 Gargga-gōtrattu Āsvalayaṇa-sūtrattu Vaṅgippu[ra*]ttuch-Chaṅkaranārāyaṇabha-
ttaṇu-
125 kkup=paṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuk=Koṇḍam-
paṭṭi Orri-
126 yūraḍigaḷ Nāgambi-saharaṇukkup=paṅg-onṇu | ivvūr Olōhita-gōtrattu Bau-
[dhā]yaṇa-
127 sūtrattuk=Kārambichchēttut-Tūrppil Chi(Śrī)rāma Attiṇḍa-daṣapuriyaṇukkup=
paṅg-on-
128 ru | ivvūr Lōhita-gōtrattu Āpastambha-sūtrattuk=Kārambichchēttu-Tūrppil Gaṇ-
129 gādharaṇ Dāmōdhara-daṣapuriyaṇukkup=paṅg-onṇu | ivvūr Hārīta-gōtrattu
Baudhā-
130 yaṇa-sūtrattu Paṣumpuṇattuk-Kapōdiśvaraṇ Śivarudra-daṣapuriyaṇukkup=paṅg-o-
131 nṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk- Kumuṇḍili Echchambi
Śrīdhara-da-
132 ṣapuriyaṇukkup=paṅg-onṇu | ivvūr Kuṇḍina-gōtrattu Āpastambha-sū-
133 trattuk-Kirāṇji Erimilagu-pōṣaṇ Nārāyaṇaṇ Śrīvāsudēvasahasraṇuk-
134 kup=paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha sūtrattukk-Ku-
135 ṇḍūr Īsvaraṇ Tīruvēṇkaḍa-kramavittaṇukkup=paṅg-onṇu | ivvūr Hārīta
136 gōtrattu Āpastambha-sūtrattu Surasārambi or (sarāmbi)-Narasiṅgaṇ Madisūda[na*]
paṭṭaṇu-
137 kkup=paṅg-onṇu | ivvūr Lōhita-gōtrattu Baudhāyaṇa-sūtrattuk=Kārambichche-
138 tṭut-Tūrppil Yajñānaṇ (tmaṇ) Mādhavabhaṭṭaṇukkup=paṅg-onṇu | ivvūr
Kauśika-gōtrattu
139 Āpastambha-sūtrattuch=Chēṭṭaḷūrt-Dāmōḍiraṇ Śōlaippirāṇ-kramavittaṇukkup=
paṅg-o-
140 nṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattuch=Chēṭṭaḷūr Śrīmādhavaṇ
Tīruvaraṇ-
141 gaṇārāyaṇabhaṭṭaṇukkup=paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-
sūtrattu U-
142 ṇuppuṭṭūrk-Kēśavaṇ Śrīdharaḥaṭṭaṇukkup=paṅg-onṇu | ivvūr-Kuṇḍina-gōtrattu
Āpasta-
143 mbha-sūtrattuch=Chāndūr Trivikramaṇ Yajñatā(dhā)ma-daṣapuriyaṇukkup=
paṅg-onṇu | ivvūr-
144 Hārīta-gōtrattu Āpastambha-sūtrattup=Perēmpuṇattu Śrīdharaṇ Rāmadēvabhaṭṭ-
aṇu-

Fourth Plate: Second Side

- 145 kkup=paṅg-onṇu | ivvūr-Kuṇḍina-gōtrattu Āpastambha-sūtrattu Muppirāl
Śivadā-

- 146 saṅ Viṣṇukumāra-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr-Kuṇḍina-gōtrattu
 Āśvalā-
 147 yaṇa-sūtrattuk = Kōmapuṇattut-Tiruvēṇkaḍavaṇ Śivaṇaya-kramavittaṇukkup =
 paṅg-on-
 148 ru | ivvūr Vādhūla-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Gōvindaṇ Dāmō-
 dara-daṣa-
 149 puriyaṇukkup = paṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch =
 Cheṭṭa-
 150 [lūr*]-pōṣaṇ Eluvaḍiyāṇ Pās(Bhās)kara-kramavittaṇukkup = paṅg-onṇu || ivvūr
 Hārīta-gōtrat-
 151 tu Āśvalāyaṇa-sūtrattut = Tuṇumunḍūr Attōṇaṇ Bhavaskanda bhaṭṭaṇukkup =
 paṅg-o-
 152 nṇu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-sūtrattup = Pāḍakattu Rāmadēvaṇ
 Viṣṇusa-
 153 hasraṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattu-
 154 t = Tuṇumunḍippuṇattuch-Chiṅḡayaṇ Kumārasvāmi-sahasraṇukkup = paṅg-on-
 155 nṇu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṇumunḍūr Nārāyaṇa-
 156 ṇ Śivaṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-
 157 sūtrattut = Tuṇumunḍūr Akkumāraṇ Śrikuttabhaṭṭaṇukkup = paṅg-onṇu | ivvūr-
 158 r Vatsa-gōtrattu Drāhyāyaṇa = sūtrattuk-Kuṇḍūr Maṅgalavaṇ Śōlaippirāṇ-
 bhaṭṭaṇu-
 159 kkup-paṅg-onṇu || ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṇumunḍi-
 ppuṇa-
 160 ttut-Tammaḍi Dēvaśarmabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-
 gōtrattu Drāhyā-
 161 yaṇa-sūtrattu Irāyūr Anantapirāṇ Sridhara-sahasraṇukkup-paṅg-onṇu || ivvūr
 Bhāradvā-
 162 ja-gōtrattu Drāhyāyaṇa-sūtrattuk = Kārambichcheṭṭu Rāmadēvaṇ Tiruvēṇkāḍa-
 kramavitta-
 163 ṇukkup = paṅg-onṇu || ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṇu-
 munḍippu-
 164 ṇattut-Tirukkumāraṇ Siṅga-sahasraṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu
 Drā-
 165 hyāyaṇa-sūtrattu Prayāgai Śrīmādhavaṇ Śivaṇabhaṭṭaṇukkup = paṅg-onṇu |
 ivvūr Kau-

Fifth Plate: First Side

- 166 śika-gōtrattu Drāhyāyaṇa-sūtrattu Prayāgai Śrīmādhavaṇ Sōmadēva-saha-
 167 śraṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Drāhyāyaṇa-sūtrattuk = Kuṇḍūr Vi-
 168 ṣṇu-Gōvindaḍbhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Drāhyāya-
 169 ṇa-sūtrattu Prayāgai-Tiruppaṇaṅḡaḍaṇ Baṭṭaṇambi-sahasraṇukkup = paṅg-on-

- 170 ru | ivvūr Kāśyapa-gōtrattu Drāhyāyapa-sūtrattut-Tuṟumuṇḍippuṟattu Bhava-
 171 [su]taṇ Bhavaskandabhaṭṭaṇukkup = paṅg-onṟu | ivvūr Hārīta-gōtrattu Drāhyāya-
 172 na-sūtrattut = Tuṟumuṇḍūr Kēśavaṇ Narasiṅgabhaṭṭaṇukkup = paṅg-onṟu | ivvūr
 Hārīta-gōtrattu
 173 Drāhyāyapa-sūtrattut = Tuṟumuṇḍūr Bhāskaravaṇ Mātīruśaṅkara-nārāyapa-krama-
 vittaṇuk- -
 174 kup = paṅg-onṟu | ivvūr Hārīta-gōtrattu Drāhyāyapa-sūtrattut = Tuṟumu-
 175 ṇḍūr Shaḍaṅgavi Rishikēśavabhaṭṭaṇukkup = paṅg-onṟu | ivvūr Kauśika-
 176 gōtrattu Drāhyāyapa-sūtrattu Araṇaippuṟattuk-Kumārasvāmi Sūrya-
 177 dēva-kramavittaṇukkup = paṅg-onṟu | ivvūr Hārīta-gōtrattu Drāhyāyapa-sūtrat-
 178 tuk = Kuṇḍūr Akkiśarimmaṇ Vāmaṇa-kramavittaṇukkup = paṅg-onṟu | ivvūr
 Bhāradvāja-gō-
 179 trattu Drāhyāyapa-sūtrattup = Pāḍagattut-Tiruvaraṅganārāyaṇaṇ Yajñabhaṭṭa-
 ṇukku-
 180 p = paṅg-onṟu | ivvūr Hārīta-gōtrattu Drāhyāyapa-sūtrattut-Tuṟumuṇḍūr
 Śrīkutta-
 181 ṇ Akkunārabhaṭṭaṇukkup = paṅg-onṟu | ivvūr Hārīta-gōtrattu Drāhyāyapa-
 sūtrattu-
 182 t = Tuṟumuṇḍūrt-Tirukkadaṇaṇ Bhāskaradēva-sahasraṇukkup = paṅg-onṟu | ivvūr
 Vatsa-
 183 gōtrattu Drāhyāyapa-sūtrattu Naḍādūr Śaṅkaranārāyaṇaṇ(ṇ) Aiyappirāṇ-kra-
 mavitta-
 184 ṇukkup = paṅg-onṟu | ivvūr Ātryēa-gōtrattu Drāhyāyapa-sūtrattut = Tirumaṅgala-
 185 ttu Nakkaṇ Nārāyaṇaṇukkup = paṅg-onṟu | ivvūr Ātrēya-gōtrattu Drāhyāyapa-

Fifth Plate: Second Side

- 186 sūtrattut = Tirumaṅgalattu Nandi-Ālaṇukkup = paṅg-onṟu | ivvūr Gautama
 gōtrat-
 187 tu Satyāśhāṭha(dha)-sūtrattu Nerkuṇṟattu Eluvaḍiyāṇ Tirusvargganārāyapa-
 sahasraṇu-
 188 kkup = paṅg-onṟu | ivvūr Bhārggava-gōtrattu Jayimiṇi-sūtrattuk = Koṭṭaiyūr
 Sadāśi-
 189 vaṇ Piḷaṇukkup = paṅg-onṟu | ivvūr Vāsishṭa(tha)-gōtrattu Jayimiṇi-sūtrattu
 Ēmap-
 190 pērūr Nārāyaṇaṇ Nārāyaṇabhaṭṭa-vasantayājikkup = paṅg-onṟu | ivvūr Viśvā-
 mitra-
 191 gōtrattu Jayimiṇi-sūtrattu Āḍaṇūrk-Kaṇṇaṇ Dhīrasahasra-sōmayājikkup = paṅg-o-
 192 nṟu | ivvūr Bhārgga[va*]-gōtrattu Jayimi[ṇi]-sūtrattup-Paḷuvūr Madiśūdāna-
 Sūryadēvanukku-
 193 p = paṅg-onṟu | ivvūr Vāsishṭa-gōtrattu Jayimiṇi-sūtrattup = Puḷḷamaṅgalattu Vāsu-
 194 dēvaṇ Nārāyaṇaṇukkup = paṅg-onṟu | — | — Rājēndraśi(m*)havaḷaṇāṭṭu-Po-

- 195 ygai-nāttuk-Kaṇḍarādittach-chaturvvēdimaṅgalattu Gargga-gōtrattu Āpasta-
 196 mbha-sūtrattuk = Kārambichcheṭṭuk-Koruttapōṣaṅ Dāmōdiraṅ Śrīkṛishṇa-Daśa-
 197 puriyaṅukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrat-
 198 tuk = Kirāñji Gelisā-pōṣaṅ Annandi-Mahēśvara-daśapuriyaṅukkup = paṅg-onṇu |
 iv-
 199 vūr Ātrēya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Tōpayaṅ baṭṭaṅambi-daśa-
 puriya-
 200 nukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuch = Cheṭṭaḷūr
 Veṇ-
 201 nippōttuch-Cheṭṭayaṅ Nārāyaṇabhaṭṭaṅnukkup = paṅg-onṇu | ivvūr Viśvāmitra-
 gōtrat-
 202 tu Āpastambha-sūtrattu Vēṇṇupurattu¹ Nārāyaṅaṅ [Śrī]kṛishṇa-daśapuriyaṅukkup =
 paṅg-onṇu []
 203 ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Pāmbuṇṇi-Kēśava-bhaṭṭaṅ
 Śrīviśṇu-
 204 daśapuriyaṅukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṅa-sūtrattuk =
 205 Kuravaśari Nilagrīvaṅ Bhavaskanda-sahasraṅnukkup = paṅg-onṇu | ivvūr Bhāra-
 dvāja-gō-

Sixth Plate: First Side

- 206 trattu Āpastambha = sūtrattu Makaśirai Śrīkṛishṇaṅ Śrīdhara-sahasraṅnukkup =
 paṅg-onṇ-
 207 ru | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭu Attiṇ-
 208 ḍaṅ Cheṭṭaya-daśapuriyaṅukkup = paṅg-onṇu | ivvūr Viśvāmitra-gōtrattu Āpa-
 209 stambha-sūtrattu Vaṅgippurattu Mahādēvaṅ Śrīdharabhaṭṭaṅnukkup = paṅg-
 onṇu | i-
 210 vvūr Kauśika-gōtrattu Āpastambha-sūtrattuk = Kuravaśari Gōvindaṅ Sūryyavish-
 ṇubhaṭṭa-
 211 nukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr
 Tīruṇḷakāṇṇaṅ
 212 Udaiyadivākarabhaṭṭaṅnukkup = paṅg-onṇu | ivvūr Vatsa gōtrattu Baudhāyaṅa-
 sūtrat-
 213 tu Vaṅgippurattu Echchakumāraṅ Naraśiṅga-daśapuriyaṅukkup = paṅg-onṇu |
 ivvū-
 214 r Vatsa-gōtrattu Baudhāyaṅa-sūtrattu Vaṅgippurattu Naraśiṅgaṅ Yajña-
 215 kumāra-daśapuriyaṅukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpasta-
 216 mbha-sūtrattuk = Kārṇirai Tīruveṅkāḍaṅ Tīruvaraṅgaḍēva bhaṭṭaṅnukkup = paṅg-
 o-
 217 ṇu | ivvūr Saṁkṛiti-gōtrattu Baudhāyaṅa-sūtrattu Iruṅgaṇḍi Kṛishṇaṅ

¹ This is perhaps the same as Vēlpūra in Tanuku Taluk in West Godavari District.

- 218 Gōvīṇḍabhaṭṭaṇṭukkuṇṭu = paṇḡ-ōṇṇu | ivvūr Kaṇṭika-gōṭṭattu Āpastambha-sūṭṭattuk
= Kōkka-
219 rai Nārāyaṇaṇ Nārāyaṇa-sahasraṇṭukkuṇṭu = paṇḡ-ōṇṇu | ivvūr-Kuṇḍina gōṭṭattu
Ā-
220 pastambha-sūṭṭattu Eṭṭukkūr Śrīdharan Vishṇunambi-sahasraṇṭukkuṇṭu = paṇḡ-ōṇṇu |
ivvūr Kāśyapa-
221 gōṭṭattu Āpastambha-sūṭṭattuk = Kāṇjai Vishṇumādhava-sahasraṇṭukkuṇṭu = paṇḡ-
ōṇṇu | ivvūr
222 Kapi-gōṭṭattu Āpastambha-sūṭṭattuch = Chiṇṇupuluvilk = Keśavaṇ Aiyappōṇṇi
daśapuriyaṇṭu-
223 kkup = paṇḡ-ōṇṇu | ivvūr Kāśyapa-gōṭṭattu Āpastambha-sūṭṭattu Rāyūr Pul-
ṇḡōṇṇoppa-
224 ṇ Vishṇu Bhavarudra-daśapuriyaṇṭukkuṇṭu = paṇḡ-ōṇṇu | ivvūr Bhāradvāja-
gōṭṭattu Āpastambha-sūṭṭa-
225 ttu Nambūr Mādhavaṇ Nāgayabhaṭṭaṇṭukkuṇṭu = paṇḡ-ōṇṇu | ivvūr Ātrēya gōṭṭattu
Drā-

Sixth Plate: Second Side

- 226 hyāyaṇa-sūṭṭattu Maṇaṇṭalli Rudraṇ Tīrumāliruṇḡōlai-sahasraṇṭukkuṇṭu = paṇḡ-
ōṇṇu | iv-
227 vūr Ātrēya-gōṭṭattu Drāhyāyaṇa-sūṭṭattu Maṇaṇṭalli Rudraṇ Rāmadēva-
sahasraṇṭukku
228 p = paṇḡ-ōṇṇu | ivvūr Gautama-gōṭṭattu Drāhyāyaṇa-sūṭṭattu Nārāyaṇa-Nam-
pirāṇ-saba-
229 sraṇṭukkuṇṭu = paṇḡ-ōṇṇu | ivvūr Parāśara-gōṭṭattu Drāhyāyaṇa-sūṭṭattup = Pāḍa-
kattu Nīla-śarṇma-
230 ṇ Śrīrāma-kramavittaṇṭukkuṇṭu = paṇḡ-ōṇṇu | ivvūr Gautama-gōṭṭattu Drāhyāyaṇa-
sūṭṭattu-
231 k-Kirāṇji Vāsūdēvaṇ Śrīrāma-sahasraṇṭukkuṇṭu = paṇḡ-ōṇṇu | ivvūr [Viśvāmitra-gō]
ṭṭattu Ja-
232 yimīni-sūṭṭattu Āḍaṇūr Nakkaṇ Śōlaippirāṇṭukkuṇṭu = paṇḡ-ōṇṇu | iv[vūr Vi]śvā-
mitra-gōṭṭa-
233 ttu Jayimīni-sūṭṭattu Āḍaṇūr Nakkaṇ Āliyaṇṭukkuṇṭu = paṇḡ-ōṇṇu | iv[vūr Vi]śvā-
mitra-gō-
234 ṭṭattu Jayimīni-sūṭṭattu Aṇbil Māraṇ-Tāyaṇṭukkuṇṭu = paṇḡ-ōṇṇu | ivvūr
235 Kaṇṭika-gōṭṭattu Āśvalāyaṇa-sūṭṭattu Chiṇṇukōṭṭaiyūr Nilakaṇṭaṇ Pi-
236 tāmbara-bhaṭṭaṇṭukkuṇṭu = paṇḡ-ōṇṇu | innāṭṭu Madhurāntakach-chatūrvvēdi-
maṇḡlattu
237 Kāśyapa-gōṭṭattu Āśvalāyaṇa-sūṭṭattup = Perumarudūrp-Paśupati Śrīnārāyaṇa-
238 bhaṭṭaṇṭukkuṇṭu = paṇḡ-ōṇṇu | ivvūr Gargga-gōṭṭattu Āśvalāyaṇa-sūṭṭattu Vaṇgi-
ppuṇṭattu Nā-

- 239 rāyaṇaṇ Tiruvaraṅga-kramavittanukkup = paṅg-onṇu | ivvūr Bhāradvāja-
gōtrattu Āpastam-
240 bha-sūtrattuk = Kaṇḍēṇṇu Dōṇayaṇ Chaṇṇaya-daṣapuriyaṇukkup = paṅg-onṇu |
ivvūr Hārta-
241 gōtrattu Āpastambha-sūtrattuk = Kōmapuṇattu Mādirudāsaṇ Rudra-kramavittanuk-
kkup = pa-
242 ṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kaṇḍēṇṇu Sarvva-
kratu-Bhavaska-
243 nta(nda)-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastam-
bha-sūtrattuk = Kaṇ-
244 ḍēṇṇut = Tiruveṇkāḍaṇ Tiruṇekunṇā-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr
Bhāradvāja-gō-
245 trattu Āpastambha-sūtrattuk-Kaṇḍēṇṇut Tiruvaraṅganārāyaṇa-sahasraṇukkup =
paṅg-onṇu |
246 ivvūr Parāchāra-gōtrattu Drāhyāyaṇa-sūtrattup = Pāḍagattu Mādiru-Dōṇaṇ
Kōḷaśarmmaḥṭṭaṇu.

Seventh Plate: First Side

- 247 kkup = paṅg-onṇu | ivvūr Parāśara-gōtrattu Drāhyāyaṇa-sūtrattup = Pāḍagattu
Madisūdāna Pa-
248 rpanā[bha*] ḥṭṭaṇukkup = paṅg-onṇu | innāṭṭu Mīṇaik-kūṇṇattuk-Kāmarvallich-
chaturvēdimaṅgalat-
249 tu Gavushu-gōtrattu Āśvalāyaṇa-sūtrattuk = Kaḷvaṇ Dāmōḍira sahasraṇukkup =
paṅg-onṇu |
250 ivvūr Ātrēya-gōtrattu Āśvalāyaṇa-sūtrattuk = Kiraṇūr-Tāyaṇ-Paramēśvaraṇukkup
= paṇ-
251 g-onṇu | ivvūr Viśvāmitra-gōtrattu Jayimīṇi-sūtrattup = Pullamaṅgalattu Śrīkaṇṭaṇ
Vīraṇu-
252 kkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr
Nārāyaṇaṇ
253 daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtra-
ttuch = Cheṭṭapōṣaṇ Tiruvi-
254 kramaṇ Śrīkṛiṣṇa-sahasraṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpas-
tambha-sūtrattuk = Kuṇḍū-
255 r Śīvasvāmi-Viṣṇu-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu
Āśvalāyaṇa-sūtra-
256 ttuk = Kōmapuṇattu Śrīdattaṇ Tiruveṇkāḍa-sahasraṇukkup = paṅg-onṇu | ivvūr
Ku-
257 ṇḍiṇa-gōtrattu Baudhāyaṇa-sūtrattu Noṭṭūrch-Chaṇṇakāḷi-Tiruvaraṅganārāyaṇasa-
258 hasraṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk =
[Kuṇḍūr] Nārāyaṇaṇ Divā-
259 kara-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āśvalāyaṇa-sūtra-

- 260 ttu Nadādūr Periyānambi-Nārasimha-kramavittanukkup = paṅg-onṇu | ivvūr Kā-
 261 śyapa-gōtrattu Āpastambha-sūtrattuk = Kāñjai Nārāyaṇaṇ [Cha]ṇṇakumā-
 262 ra-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu
 Nambūr-kāṭṭu[va]k-
 263 kai' Bhāskarāṇ Bhavakumāra-dāṣapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-
 gōtrattu Āpastam-
 264 bha-sūtrattuk = Korōvi Śrikumāraṇ Tīruvikramaṇukkup = paṅg-onṇu | ivvūr Kapi-
 gōtrattu Āpa-
 265 stambha-sūtrattuch = Chirupuluvil Aḍigaḷ Śrīkrishṇa-kramavittanukkup = paṅg-
 onṇu | ivvūr Hārīta-gō-
 266 trattu Āpastambha-sūtrattup = Paṣumpuṇattu Nārāyaṇaṇ Śrīmādhavabhaṭṭanukkup
 = paṅg-onṇu |
 267 ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk = Kuravaṣari Nārāyaṇaṇ Akki-
 śarmma-saha-
 268 sraṇukkup = paṅg-onṇu | innāṭṭu Inṇambar-nāṭṭu Paḷaya-Vāṇa[va]ṇ-mahādēvich-
 chaturvvēdimaṇ-
 269 galattu Gautama-gōtrattu Āśvalāyaṇa-sūtrattuk = Kaḍavūr Nārāyaṇaṇ Sārgga
 (ṇga)pāṇibhaṭṭaṇu-
 270 kkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṇgippuṇattu
 Vāmaṇaṇ

Seventh Plate: Second Side

- 271 Śivaṇandi-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Vādhūla-gōtrattu Bandhāyaṇa-
 sūtra-
 272 ttuk = Kārambichcheṭṭuk-Kandāḍai Nārasimhan Mahēśvara-daṣapuriyaṇukkup =
 = paṅg-onṇu [1*]
 273 ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṇgippuṇattu Vāmaṇaṇ Śrīdhara-
 sahasraṇu-
 274 kkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr
 Viraśarmmaṇ Gaṇḍādha-
 275 ra-sahasraṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk =
 Kulakutti Trivi-
 276 kramaṇ Nārāyaṇa-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu
 Āpastambha-sūtra-
 277 ttuk = Kārambichcheṭṭu Nara(or Nā)ppōttut-Tīruvaraṅgadēvaṇ Perumā-Nāmbi-
 daṣapuriyaṇukkup = paṅg-o-
 278 ṇṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Kēśavaṇ
 Periyānambi-
 279 daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu

* Read Kāṭṭukkai

- Uṇuppu[ttūr]-
 280 k-Kēśavaṇ Aiyappirāṇ-kramavittanukkup=paṅg-onṇu | ivvūr Muggala-gōtrat-
 281 tu Āpastambha-sūtrattu Uṇupputtūr Rishikēśavaṇ Nārāyaṇa-sahasraṇukkup=paṅ-
 282 g-onṇu | innāṭṭu Śrī-Par[ā]ntakach-chaturvvēdimāṅgalattu Śaṇḍila-gōtrattu
 Āpastambha-sū-
 283 trattu Vaṇḍippurattu Gōvindaṇ Śrīdhara-daśapuriyaṇukkup=paṅg-onṇu | ivvū-
 284 r Ātrēya-gōtrattu Āpastambha-sūtrattu Māṅgalūr Pūḍiperumāṇ Akkāla-
 285 bhaṭṭaṇukkup=paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu
 286 k=Kāṭṭukkuri Bhava(kuru)draṇ Veṇṇaya-daśapuriyaṇukkup=paṅg-onṇu | ivvūr
 Bhāradvāja-gōtrattu
 287 Āpastambha-sūtrattuk=Kāṭṭukkuri Śōlaippirāṇ Nārāyaṇa-bhaṭṭaṇukkup=paṅg-
 onṇu | ivvū-
 288 r Hārīta-gōtrattu Āpastambha-sūtrattu Ūḍappurāi Dōṇayaṇ Śrīrāmabhaṭṭaṇukkup
 =paṅg-o-
 289 nṇu | ivvūr Ku[ṇḍi]ṇa-gōtrattu Āpastambha-sūtrattuk=Kōmaḍattu Māraiyan
 Śrīdattabhaṭṭa-
 290 ṇukkup=paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Muṇichcheṭṭu
 Śrīkrishṇaṇ
 291 Rāmadēvabhaṭṭaṇukkup=paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-
 sūtrattuk=Kīrāṇjai
 292 Tiruvanaṅgaṇ Gōvardhana-daśapuriyaṇukkup=paṅg-onṇu | ivvūr Vatsa-gōtrattu
 Āpastambha
 293 sūtrattuk=Kārambichcheṭṭup-Porḍrē(drō)ṇaṇ Lakshmiḥhaṭṭaṇukkup=paṅg-
 onṇu | ivvūr Gautama
 294 gōtrattu Āpastambha-sūtrattuch-Chetṭapōṣaṇ Aiyyaṇ Nārāyaṇa daśapuriyaṇukku-

Eighth Plate: First Side

- 295 p=paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattut=Tīruve-
 296 ṇkāḍaṇ Bhavakū[la]bhaṭṭaṇukkup=paṅg-onṇu | ivvūr Kapi-gōtrattu Āpastambha-
 sū-
 297 trattu Muṭṭaippurattu Śivadēvaṇ Urudrapūdi-daśapuriyaṇukkup=paṅg-onṇu |
 ivvūr Gargga-
 298 gōtrattu Āpastambha-sūtrattuk=Kuḷuchappavil Chaṇṇayaṇ Periyaṇambi-saha-
 299 sraṇukkup=paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuch=
 Chāṇḍūrka-Ka-
 300 ṇṇapirāṇ Kēśava-sahasraṇukkup=paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastam-
 301 bha-sūtrattuk=Kārambichcheṭṭuk-Kapōtayaṇ Śrīkrishṇapuradēva-sahasraṇukkup
 =paṅg-o-
 302 nṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch=Chetṭapōṣaṇ
 303 Dāmōdiraṇ Jannarēvibhaṭṭa-Kāṭaka-sarvvakratu-vasantayājikkup=paṅg-onṇu |
 ivvūr

- 304 Ko(Kau)sika-gōtrattu Āśvalāyana-sūtrattu Iruṅgaṇḍi-Śrīmādha[va*]ṇ Tiruvaraṅ-
 305 ganārāyaṇabhaṭṭa-āhītāgnikkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu-
 306 Āpastambha-sūtrattu Naḍādūrt-Tiruvārūraṇ Mahādēvabhaṭṭaṇukkup = paṅ-
 307 g-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Āṭṭāmpuṇṇattu-
 308 t-Tamōdiraṇ Aṇṇāgach-chaturvēdibhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kuṇḍi-
 309 ṇa-gōtrattu Āpastambha-sūtrattu Muppirāl Perumā-Nāmbi Śrīvāśudēva-
 310 daśapuriyaṇukkup = paṅg-onṇu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu
 Muḷappu-
 311 rattu Bhavanāgaṇ Vāmaṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Rādhi(thi)tara-
 gōtrattu Ā-
 312 pastambha-sūtrattu Olikonṇai Jaṇṇayaṇ Bhavarudra-daśapuriyaṇukkup = paṅg-
 onṇu | i-
 313 vūr Ātrēya-gōtrattu Āpastambha-sūtrattu Nandigāmattu Akkiśarmaṇ Nārāyaṇa-
 daśapuriya-
 314 ṇukkup = paṅg-onṇu | ivvūr Kapi-gōtrattu Āpastambha-sūtrattu Chiruppuḷuvil
 Yajñā-
 315 nmaṇ(tmaṇ) Kāḷakochchabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Gō(Kau)sika-gōtrattu
 Āpastambha-sū-
 316 trattu Irāttakkurūt-Tiruvaraṅganārāyaṇaṇ Śrīkṛṣṇa-sahasraṇukkup = paṅg-onṇu |
 ivvūr Kapi-
 317 gōtrattu Āpastambha-sūkr(tra)ttuch = Chiruppuḷuvil Yajñānmaṇ(tmaṇ) Ananta-
 nārāyaṇabhaṭṭaṇu-
 318 kkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk = Kārambi-
 cheṇṇu Ve-

Eighth Plate: Second Side

- 319 ṇippōttut-Tiruvēṅgaḍavaṇ Gōvinda-daśapuriyaṇukkup = paṅg-onṇu | ivvūr
 Viśvāmi-
 320 tra-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Pūṣā-Kaṇṇaṇ Perumpuṇṇakkaḍal-
 daśa-
 321 puriyaṇukkup = paṅg-onṇu | ivvūr Viśvāmitra-gōtrattu Āpastambha-sūtrattuk-
 Kaṇṇaṇ
 322 Śrīkumāra-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-
 sūtrattu-
 323 ch = Chendirattu Panma(dma)nābhaṇ Chantradraśēkara-daśapuriyaṇukkup =
 paṅg-onṇu | ivvūr Murggala-gō-
 324 trattu Āpastambha-sūtrattu Nelavaṅkapōṣaṇ Śrīkṛṣṇa-Rishikēśava-daśapuriyaṇu-
 kkup = paṅ-
 325 g-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattup = Pārkonṇai Rishabha-
 nandit-Ti-

- 326 ruveṇkāḍabhaṭṭaṇuḱkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Āli-
- 327 kkoṅṇai Vāmaṇaṇ Yajñaya-sahasraṇuḱkup-paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpa-
- 328 stambha-sūtrattu Vaṅḱippurattuch-Chakrapāṇi-Tiruvaraṅganārāyaṇa-daṣapuriya-nuḱkup = pa-
- 329 ṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Aṭṭāmpuṇattu Mūṭta-
- 330 Appākaṇ Apantaṇārāyaṇa-daṣapuriyaṇuḱkup = paṅg-onṇu | ivvūr Sālāvata-
- 331 gōtrattu Āpastambha-sūtrattu Verppuṇattuk-Kandaṇ Kēśavabhaṭṭaṇuḱkup = paṅ-
- 332 g-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Aṅkārai Vāmaṇaiyaṇ
- 333 Śrīvāsudēva-daṣapuriyaṇuḱkup = paṅg-onṇu | ivvūr Parāśara-gōtrattu Āpastam-
- 334 bha-sūtrattuk = Kuravaṣari Nāgaṇ Ambalattāḍi-daṣapuriyaṇuḱkup = paṅg-onṇu | ivvūr-Kuṇḱiṇḱi¹-
- 335 pa-gōtrattu Āpastambha-sūtrattuk = Kōmaḍattu Madhusūdaṇaṇ Nārāyaṇa-kramavittaṇuḱkup-paṅ-
- 336 g-onṇu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu Vaṅḱippuṇattu Śaṅkaraṇ Ve-
- 337 ṇṇambibhaṭṭaṇuḱkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu I-
- 338 rāyūr Yajñaṇ Kēśava-daṣapuriyaṇuḱkup = paṅg-onṇu | ivvūr Vādhūla-gōtrattu Āpastambha-
- 339 sūtrattuk = Kārambicheṭṭuk = Kandāḍai Kēśavaṇ Trivikrama-sahasraṇuḱkup = paṅg-onṇu | ivvūr-Bh-
- 340 āradvāja-gōtrattu Āpastambha-sūtrattuk = Korovit-Tiruveṇkāḍaṇ Nārāyaṇa-kramavitta-
- 341 nuḱkup = paṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḱi Janārdḱa-
- 342 ṇaṇ Paraṅjōti-daṣapuriyaṇuḱkup = paṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sū-

Ninth Plate: First Side

- 343 trattu Irāyūr Gaṅgāḍharaṇ Sūryadēvabhaṭṭaṇuḱkup = paṅg-onṇu | ivvūr Gargga-gō-
- 344 trattu Āpastambha-sūtrattu Muḱuchcheruvil Veṇṇayaṇ Viṣṇu-bhaṭṭaṇuḱkup = paṅg-o-
- 345 ṇṇu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu Māṅgaḱūr Garuḱha(ḱa) vāhaṇaṇ Ulaga-
- 346 muṇḱḱāṇbhaṭṭaṇuḱkup = paṅg-onṇu | ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅḱi-
- 347 ppurattu Aiyyaṇ Paṭṭaḱigalpaṭṭaṇuḱkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpasta-

¹ ḱḱi is redundant

- 348 mbha-sūtrattu Muṭṭirai Nārāyaṇaṁ Dēvayabhaṭṭaṇukkup = paṅg-onṇu | ivvūr
Viśvāmītra-gō-
- 349 trattu Āpastambha-sūtrattuk-Kuṇḍūr Śrīkṛishṇaṁ Śōlaippirāṇ-sahasraṇukkup =
paṅg-on-
- 350 ṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Velavetti Śēndakumāraṁ Sōmadē
351 va-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-
sūtrattu Makasirai Nā-
- 352 rāyaṇa Śrīkṛishṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kauśika gōtrattu Āpas-
tambha-sū-
- 353 trattup = Pāṅkonṇaich = Chaṅkaranārāyaṇaṁ Nārāyaṇabhaṭṭaṇuk-kup = paṅg-onṇu |
i-
- 354 vvūr Viśvāmītra-gōtrattu Drāhyāyaṇa-sūtrattu Koḍukkil Śrīkumāraṁ Chakra-
355 pāṇibhaṭṭaṇukkup = paṅg-onṇu | ivvūr Ām[gra](Āṅgira)sa-gōtrattu Śāmbhavya
sūtrattu
- 356 Valavūrch-Chāṭṭaṇ Tirunilakaṇṭabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Āṅgrasa
(Āṅgirasa)-
- 357 gōtrattu Śāmbavya-sūtrattu Valavūrch-Chēṇḍaṇ Śōlaippirāṇbhaṭṭaṇukku-
358 p = paṅg-onṇu | ivvūr Ātrēya-gōtrattu Āgnivēśya-sūtrattut - Tirupputtūr Rāma-
ppriya-
- 359 ṇ Śrīkaṇṭabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Ātrēya-gōtrattu Āgnivēśya-sūtrattut-
= Tirup-
- 360 puttūr Rāmapra(pri)yaṇ Śrī-Nārāyaṇa-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr
Viśvāmītra-gōtrattu Ja-
- 361 yimiṇi-sūtrattu Nāraṇamaṅgalattu Nārāyaṇaṁ Śrīkṛishṇa-bhaṭṭaṇukkup = paṅg-
onṇu | ivvūr Viśvā-
- 362 mītra-gōtrattu Jayimiṇi-sūtrattu Āḍaṇūr Śrīkaṇṭaṇ Śrīkṛishṇaṇukkup = paṅg-onṇu |
ivvūr
- 363 Vāsishṭha-gōtrattu Jayimiṇi-sūtrattu Āḍaṇūrp-Purushōttamaṇ Pāṇḍaṇukkup =
paṅg-onṇu |
- 364 Innāṭṭuk-Kīl-Aṣugūr Kuṇḍiṇa-gōtrattu Satyāshāṭha(ḍha)-sūtrattu Vaḍugaṇpadi-
daṣapuriyaṇukkup = paṅg-
365 g-onṇu | ivvūr Kokkāṇa-gōtrattu Satyāshāṭha(ḍha)-sūtrattu Nārāyaṇaṁ Nārā-
yaṇa-sahasra-
- 366 ṇukkup-paṅgonṇu | ivvūr Māṅgala-gōtrattu Āśvalāyaṇa-sūtrattu Dāmōdiraṇ
Nā-

Ninth Plate: Second Side

- 367 rāyaṇa-sahasraṇukkup = paṅg-onṇu | innāṭṭu Miḷailai-nāṭṭuch-Chēṇālūr Kuṇḍiṇa-
gōtrattu
- 368 Baudhāyaṇa-sūtrattu Nakkaṇ Nārāyaṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr
Vāsishṭha-gōtrat-

- 369 tu Baudhāyana-sūtrattu Tattapattāṇukkuṇṇu = paṅg-onṇu | ivvūr Viśvāmitra-gōtrattu Bau-
- 370 dhāyana-sūtrattu Nilan Tatta-sahasraṇukkuṇṇu = paṅg-onṇu | ivvūr Kuṇḍīna-gōtrattu
- 371 Baudhāya[na*]-sūtrattu Nakkaṇ-Mādēvaṇukkuṇṇu = paṅg-onṇu | innāṭṭu Maṇṇi-
nāṭṭu Ēmanallū-
- 372 r Bhāradvāja-gōtrattu Kātyāyana-sūtrattup = Pechchankilāṇ Kēśavaṇ-nambi Kāli-
pattāṇukku-
- 373 p = paṅg-onṇu | ivvūr Gaṇṭama-gōtrattu Āpastambha-sūtrattuk = Kārambicheṇṇu
Śrīvāsudē-
- 374 vaṇ Śrīkṛishṇa-daśapuriyaṇukkuṇṇu = paṅg-onṇu | ivvūr Kauśika gōtrattu Āpastam-
bha-sūtrattuk = Kā-
- 375 rambicheṇṇu Irāmadēvaṇ Śrīdharabhaṭṭaṇukkuṇṇu = paṅg-onṇu | ivvūr Kauśika-
gōtrattu Āpasta-
- 376 mbha-sūtrattuk = Kārambicheṇṇu Tiruveṇkāḍaṇ Rāmadēva-bhaṭṭaṇukkuṇṇu =
paṅg-onṇu | iv-
- 377 vūr Kauśika-gōtrattu Āpastambha-sūtrattuk = Kārambicheṇṇu Śrīdharan Irāma-
dēvabhaṭ-
- 378 ṭaṇukkuṇṇu = paṅg-onṇu | ivvūr Kuṇḍīna-gōtrattu Āpastambha-sūtrattup =
Pāḍakattu
- 379 Akkumāraṇ Yajñakumāra-daśapuriyaṇukkuṇṇu-paṅg-onṇu | ivvūr Vatsa-gōtrattu Ā-
- 380 pastambha-sūtrattu Muḍumbai Bhavarudrapattāṇambi-kramavittāṇukkuṇṇu =
paṅg-onṇu | i-
- 381 nnāṭṭu Iḍaiyarinallūr Mādihila-gōtrattu Satyāshāṭha(dha)-sūtrattu Śrīvarāhaṇ
Śaṇ-
- 382 karanārāyana-daśapuriyaṇukkuṇṇu-paṅg-onṇu | ivvūr Kauśika-gōtrattu Satyā-
shāṭha(dha)-sūtrattu Vāsu-
- 383 dēvaṇ Śrīkṛishṇabhaṭṭaṇukkuṇṇu = paṅg-onṇu | innāṭṭu Vēmbarrūr = āṇa Chōḷa-
māttāṭṭa(māttāṇḍa)ch-chaturvvēdima-
- 384 ṇḡalattu Kauśika-gōtrattu Āpastambha-sūtrattu Sikasai Kēśavaṇ Bhavarudra-daśa-
puriyaṇukku-
- 385 p = paṅg-onṇu | ivvūr Saṁkṛiti-gōtrattu Āpastambha-sūtrattu Iruṇḡaṇḍi Bhava-
rudraṇ Amuda-
- 386 kumāra-daśapuriyaṇukkuṇṇu = paṅg-onṇu | ivvūr Saṁkṛiti-gōtrattu Āpastambha-
sūtrattu Iruṇḡaṇḍi Śrī-
- 387 dharan Śrīmādhava-daśapuriyaṇukkuṇṇu = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu
Āpastambha-sūtrat-
- 388 tuk = Kārambicheṇṇu Aiyyaṇ Mādava-daśapuriyaṇukkuṇṇu-paṅg-onṇu | ivvūr
Lōhita-gōtrattu
- 389 Baudhāyana-sūtrattu Jaṇṇayaṇ Śrīvāsudēvabhaṭṭaṇukkuṇṇu = pa[n]g-onṇu | ivvūr
Māṇḍi(dhū)la-gō-
- 390 trattu Āpastambha-sūtrattuch = Cheruppūr Durggaṭi (Dhūrjaṭi) Āchcherumāṇ-
daśapuriyaṇukkuṇṇu = paṅg-onṇu |

Tenth Plate: First Side

- 391 ivvūr-Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Sāha[ṇai] Viṣṇupāmbi¹ Tiruviśa-
lūrāraḍiga[-daśapuriya-
392 nukkup-paṅg-onṇu | ivvūr Śālāvata-gōtrattu Āpastambha-sūtrattu Vēṇṇuṇṇattup-
Paṭṭinārāyaṇa-
393 bhātṭaṇnukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi
Śrīdharaṇ
394 Kēśavabhātṭaṇnukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu
Mōrōmpuṇa-
395 ttut-Tiruveṇkāḍaṇ Tirukkuruṅguḍi-daśapuriyaṇnukkup = paṅg-onṇu | ivvūr
Gargga-gōtrattu Āpasta-
396 mbha-sūtrattuk = Kuṇḍhappavvil Viṣṇu-Harīsvāmibhātṭaṇnukkup = paṅg-onṇu |
ivvūr Kāśyapa-gōtrattu-
397 Āpastambha-sūtrattu Vaṭṭamaṇi Irāmadēvaṇ Mahēndra-sahasraṇnukkup = paṅg-
onṇu | ivvūr Kuṇḍi-
398 ṇa-gōtrattu Āpastambha-sūtrattuk = Kirāṇḍijivāḍattu Yajñadattaṇ Tiru(Tri)vēdi-
sahasraṇnukkup = pa-
399 ṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Māvandūr Tiruveṇ-
kāḍaṇ Kēśava-
400 sahasraṇnukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-
401 kkāṭṭukkai Uludaperumaṇ Śrīvāsudēva-kramavittaṇnukkup = paṅg-onṇu | ivvūr Kapi-
402 gōtrattu Āpastambha-sūtrattu Muṭṭaippurattu Māḍattu Nāmbi Adigaṇāmbi-daśa-
puriya-
403 nukkup = paṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch = Cheṭṭa-
pōśa-
404 ṇ Kēśavaṇ Akkidāma-sahasraṇnukkup = paṅg-onṇu | ivvūr Gargga-gōtrattu
Āpastam-
405 bha-sūtrattuk = Kuṇḍhappavvil Viṣṇumadiśūda[na*]-sahasraṇnukkup = paṅg-onṇu
| ivvūr Gauta-
406 ma-gōtrattu Āpastambha-sūtrattuch = Cheṭṭapōśaṇ Dāmōdaraṇ Bhavaskandabha-
ṭṭaṇnukkup = paṅg-o-
407 ṇṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Vaṅgippurattuch-Cheṭṭapōśaṇ
Akkidāma-
408 ṇ Dāmaṇāmbibhātṭaṇnukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Baudhāyana-
sūtrattu Veṇ-
409 ṇippōttuk-Kēśa[va]ḍiga[-
Vatsa-gōtrattu Ā[pa]-
410 stambha-sūtrattu Nambūrkkāṭṭukkai Vāsudēvaṇ Irāmadēva-sahasraṇnukkup =
paṅg-onṇu | i-

¹ Read Vishnu-Nambi

- 411 vuvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk-Kōmapurattu Jannayaṇ Vennaya-
sahasraṇu-
412 kkup = paṅg-onṇu | ivvūr Bhāradvāja[*]-gōtrattu Āpastambha-sūtrattuch-
Chāṇḍūr Bhayadaṇḍaṇ
413 Panama(dma)nābha-kramavittanukkup = paṅg-onṇu | ivvūr Saṅkṛiti-gōtrattu
Āpastambha-sūtrattu Iruṅga-
414 ṇḍit-Tirumāliruṅjōlai Śrīnārāyaṇa-sahasraṇukkup = paṅg-onṇu | ivvūr Kauśika-
gōtrattu

Tenth Plate: Second Side

- 415 Āpastambha-sūtrattu Māvandūr Harisvāmi-Vishṇubhaṭṭaṇukkup = paṅg-onṇu |
ivvūr Kauśika-gō-
416 trattu Āpastambha-sūtrattu Peruvalli Arjunaṇ Divākara-bhaṭṭaṇukkup = paṅg-
onṇu | ivvūr Hā-
417 rita-gōtrattu Āśvalāyaṇa-sūtrattuk = Kumundili Isvaraṇ Yajñasūryya-sahasraṇu-
kkup = pa-
418 ṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇḍandūr-Kumaraṇ
Saṅkara-
419 nārāyaṇa-sahasraṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-
sūtrattuk-
420 Kuṇḍaśarip-Ponṇaṅgi Bhavanandibhaṭṭaṇukkup = paṅg-onṇu | ivvūr Mitrayu-
gōtrattu Āpastambha-
421 sūtrattup = Pūṣāpōṣaṇ Janniyaṇ Tiruviśālūr-daśapuriyaṇukkup = paṅg-onṇu |
ivvūr Kaṇḍi-
422 nya-gōtrattu Āpastambha-sūtrattu Muppirāl Bhavaskandaṇ Bhāskara-daśapuri-
yaṇukkup = paṅg-
423 g-onṇu | ivvūr Kaṇḍiṇya-gōtrattu Āpastambha-sūtrattu Muppirāl Bhavas-
kandaṇ Vishṇu-da-
424 śapuriyaṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtra-
425 ttu Māvandūr Vāmaṇa-Vishṇubhaṭṭaṇukkup = paṅg-onṇu | ivvūr Viśvāmitra-gōtra-
426 ttu Āpastambha-sūtrattu Naḍḍādūr Bhavarudraṇ Tirukkuṇṇuṅguḍibhaṭṭaṇukkup =
paṇ-
427 g-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Sāhaṇai Māḍattai-
428 yyaṇ Tiṇḍadōṇa-kramavittanukkup = paṅg-onṇu | ivvūr Kauśika-gōtrat-
429 tu Āpastambha-sūtrattu Velavetti Uludaperumāṇ Māmadaśaisahasraṇu-
430 kkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūrkkāṭṭukkai
Śrīvāsu-
431 dēvaṇ Uludaperumāṇbhaṭṭaṇukkup = paṅg-onṇu | ivvūr Gautama-gōtrattu
Āpastam-
432 bha-sūtrattuch = Chetṭapōṣaṇ Jannayaṇ Dāmōdira-sahasraṇukkup = paṅg-onṇu |
ivvūr

- 433 Bhāradvāja-gōtrattu Bhāradvāja-sūtrattuk = Kāñjikkurik-Kājakochchan Bhavarudra-
-daśapuri-
434 yaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kākaṇ-
dūr Nā-
435 rāyaṇaṇ Tiruviśālūraḍigaḷbhaṭṭaṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu
Āpastambha-
436 sūtrattu Nambūrkkāṭṭukkai Irāmadēvaṇ Śrīvāsudēva-daśapuriyaṇukkup = paṅg-
onṇu |
437 ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Pālaḍai Śrīvāsudēvaṇ Tiru-
vēṅkaṭa-daśa-
438 puriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk
= Kōrōvi-

Eleventh Plate : First Side

- 439 Nārāyaṇaṇ Ārāyamudu-sahasraṇukkup = paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu
440 Āpastambha-sūtrattu Chaṇṇakkurī Dēvarataṇ Piṇchadēva-kramavittaṇukkup =
paṅg-onṇu | ivvūr Kauśika-
441 gōtrattu Āpastambha-sūtrattu Velaveṭṭi Madisūdaṇa-mahādēva-sahasraṇukkup =
paṅg-on-
442 ṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu = Kuravaśarichi-Chaṇkaraṇ Tiṇḍa-
dōṇa-sahasra-
443 nukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Satyāshāṭha(ḍha)-sūtrattup =
Perumpāṇḍūr Śrīkumāra-
444 ṇ Kēśava-sahasraṇukkup = paṅg-onṇu | innāṭṭu Muḷḷilaṅguḍi Kuśika-gōtrattu
Āpastambha-
445 sūtrattu Velaveṭṭi Viṣṇu-Pōṇṇāma-daśapuriyaṇukkup = paṅg-onṇu | innāṭṭu
Idavaḷ Bhāradvāja-
446 gōtrattu Āpastambha-sūtrattuk-Kēśavaṇ Śrīkṛiṣṇa-bhaṭṭaṇukkup = paṅg-onṇu |
ivvūr Bhāradvāja-
447 gōtrattu Āpastambha-sūtrattup = Poṇṇuṇṇu Saṅkaranārāyaṇaṇ Tiruveṅkāḍa-
daśapuriya-
448 nukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nadādūr Māda-
449 vaṇ Naraśiṅgabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-
450 sūtrattu Irāyūr Viṣṇudēvaṇ Vindakumāra-kramavittaṇukkup = paṅg-onṇu | iv-
451 vūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Uṇṇuppuṭṭūr Kumārasvāmi Adiga-
452 ṇambi-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-
453 sūtrattu Āśūrik-Karumāṇikkaṇ Nārāyaṇabhaṭṭaṇukkup = paṅg-onṇu | innā-
454 ṭṭu Viḷattūr-nāṭṭuk-Kāṭṭūr Gautama-gōtrattu Āśvalāyaṇa-sūtrattuk = Kārambi-
checheṭṭu Adigaḷ Cha-
455 ṇṇayyabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Bhāradvāja-sūtrattup
= Piṇḍādūr

- 456 kkorai Śrīkṛishṇaṇ Venkādudēva-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-
gōtrattu Ā-
457 pastambha-sūtrattu Ōdappuṇaip-pēraḍigal Nārāyaṇa-daśapuriyaṇukkup = paṅg-
onṇu | ivvūr Hārī-
458 ta-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇattu Muṇḍasarapōṣaṇ Tiruvaraṅgaṇ
Tiruppidavūr-sa-
459 hasraṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Viriṇai
Achchettī A-
460 ttiṇḍa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Lōhita-gōtrattu Baudhāyaṇa-
sūtrattuk =
461 Kārambichchettut-Tūrppil Dāmōdiraṇ Paramānma(tma)-daśapuriyaṇukkup =
paṅg-onṇu | ivvūr Kuṇḍi-
462 na-gōtrattu Āpastambha-sūtrattu Sāhaṇai Attēvaṇ Sōmadēva daśapuriyaṇukkup =

Eleventh Plate: Second Side

- 463 paṅg-onṇu | innāttuk-Kāra-nāttu Ōymāṇpuliyyūr = āṇa Ulagaḷandasōḷach-
chaturvvēdimaṅg-
464 galattu Parāśara-gōtrattu Āśvalāyaṇa-sūtrattu Mōtta Divākaraṇ Nārāyaṇaṇukkup =
paṅg-o-
465 nṇu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattu Aṇjaṇa-Divākaraḥṭṭa-
sōmyaji-
466 kkup = paṅg-onṇu | innāttut-Tiruvindaḷūr-nāttuch = Chēndaṇkuḍi Bhāradvāja-
gōtrattu Āpastambha-
467 sūtrattuk-Kārambichchettut-Tiruvaraṅgaṇ Aḍiga[]ṇambidaśapuriyaṇukkup =
paṅgonṇu | innāttut-Ti-
468 ru[ni]ṇriyūr Viśvāmitra-gōtrattu Āśvalāyaṇa-sūtrattu Araṇaippuṇattu Yajṇaṇ
Bhavaṇēśvara
469 bhattāṇukkup = paṅg-onṇu | innāttu Mārppidugudēvich-chaturvvēdimaṅgalattu
Bhāradvāja-gōtrat-
470 tu Āpastambha-sūtrattuk = Korōvich-Chaṇkaranārayaṇaṇ Sarvvakṛi(kra)tu-daśa-
puriyaṇukkup = paṅg-onṇu | i-
471 vvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Korōvi Sarvvakṛi(kra)tu
Chendippirāṇ-daśapuriya-
472 ṇukkup = paṅg-onṇu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattu Varrālūrt-
473 Tiruvēṇkaṭamādhava-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Ā-
474 pastambha-sūtrattu Muppirāl Aiyyaṇ Kēśava-daśapuriyaṇukkup = paṅg-onṇu |
ivvū-
475 r Ātrēya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapurattu Dēvakumāraṇ Pa-
476 ḷḷikonḍāṇ-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Gargga-gōtrattu Āpasta-
477 mbha-sūtrattu Varrālūr Mādhavaṇ Sarvvakṛi(kra)tu-daśapuriyaṇukkup = paṅg-
onṇu | ivvūr Ku-

- 478 ndi[ṇa*]-gōtrattu Āpastambha-sūtrattuk-Kōmaḍattu Nāgayaṇ Tiruviśalūr-
kramavittaṇukkup = paṇ-
479 g-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Korōvichi-Chaṇ-
karaṇ Dāmō-
480 dira-daśapuriyaṇukkup = paṇg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu
Vaṇḡippuṇa-
481 ttu Gōvindaṇ Bhavarudra-daśapuriyaṇukkup = paṇg-onṇu | ivvūr Gargga-
gōtrattu Āpastam-
482 bha-sūtrattu Varralūr-Kēśavaṇ Mādhavabhaṭṭaṇukkup = paṇg-onṇu | ivvūr
Gargga-gōtrattu Ā-
483 pastambha-sūtrattu Varralūr-Kēśavaṇ Trivikramabhaṭṭaṇukkup = paṇg-onṇu |
ivvūr Bhāradvāja-gō-
484 trattu Āpastambha-sūtrattuk-Kirāṇji Śrīkṛishṇaṇ Śrīkōva-daśapuriyaṇukkup =
paṇg-onṇu | iv-
485 vūr Ātrēya-gōtrattu Āpastambha-sūtrattu Virpuṇattut-Tiruvaḍibhaṭṭaṇ Mādhava-
daśapuriyaṇu-
486 kkup = paṇg-onṇu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattu Varralūr Rēvayaṇ
Janna-

Twelfth Plate: First Side

- 487 rēvibhaṭṭaṇukkup = paṇg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu
Attāmpuṇa-
488 ttuk-Kēśavaṇ Kuṇḍiśāmibhaṭṭaṇukkup = paṇgonṇu | ivvūr Kauśika-gōtrattu
Āpastambha-
489 sūtrattuk-Kōkkarai Venṇayaṇ Tiruviśalūr-daśapuriyaṇukkup = paṇg-onṇu | ivvūr
Viśvā-
490 mitra-gōtrattu Āpastambha-sūtrattu Kumāṇḍūrt-Tiruvaraṇgadēvaṇ Śrīrāma-
daśapuriyaṇukku-
491 p = paṇg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Vaṇḡippuṇattu
Vishṇu-Kēśava-sa-
492 hasraṇukkup = paṇg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Aḷutta-
493 ṇūr Venṇayaṇ Yajñaya-daśapuriyaṇukkup = paṇg-onṇu | innāṭṭuk-Kuṇḍukkai-
nāṭṭuk-Kaḍala-
494 ṇguḍi Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk-Kuravaśarik-Kēśavaṇ Nārāyaṇa-
daśapuri-
495 yaṇukkup = paṇgonṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Uṇuppū-
ṭṭūr I-
496 laiya-Bhāvakūlaṇ Nārāyaṇa-daśapuriyaṇukkup = paṇg-onṇu | ivvūr Śaṭha-gōtrat-
497 tu Baudhāyaṇa-sūtrattu Irāyūrch-Chottait-Tiruvēlvikkūḍi-Siṅga-daśapuriya-
498 ṇu[k]kup = paṇg-onṇu | ivvūr Nitundina-gōtrattu Āśvalāyaṇa-sūtrattu
499 Nimbai Yajñaṇ Nārāyaṇa-daśapuriyaṇukkup = paṇg-onṇu | ivvūr Bhāradvāja-

- 500 götrattu Āpastambha-sūtrattuk-Kuravaṣari Nārāyaṇaṇ Venkādudēva-daṣapuri-
 501 yaṇukkup = paṅg-onṇu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu
 502 Muḍa[p]puṇattut-Tiruvaraṅgaṇ Dāmōdira-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr
 Kāśyapa-gōtra-
 503 itu Āpastambha-sūtrattu Uṇuppuṭṭūr Śrīrāmaṇ Sarvadēva daṣapuriyaṇukkup =
 paṅg-onṇu | i-
 504 mñāṭṭuk-Kāvirimaṅgalattu Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Muppiral(rāl)
 Mādhavaṇ Vāma-
 505 ṇa-daṣapuriyaṇkkuppaṅg-onṇu | Ivvūr Bhāradvāja-gōtrattu Kātyāyaṇa-
 sūtrattuk = Kākkambirā-
 506 | Vishṇu-Śrīdhara-kramavittaṇukkup = paṅg-onṇu | ivvūr Rādhi(thi)tara-
 gōtrattu Kātyāyaṇa-sūtrattu
 507 t-Tāḷāṣiri Rudraṇ Viṇṇavetpai-kramavittaṇukkup = paṅg-onṇu | innāṭṭu Adi-
 gaimaṅgai-nā-
 508 ṭṭup-Perundōṭṭattu Vatsa-gōtrattu Āpastambha-sūtrattuk-Kuṇḍūr Śrīkaṇṭaṇ
 Ādittadēva-
 509 daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk-
 Kuṇḍūr Rudraṇ Bha-
 510 vaskanda-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-
 sūtrattu

Twelfth Plate: Second Side

- 511 Muppirāl Nārāyaṇaṇ [Bha*]varudra-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr
 Vatsa-gōtrattu Āpastambha-
 512 sūtrattuk-Kuṇḍūr Poṇkāḷaṇ Mādhava-sahasraṇukkup = paṅg-onṇu | ivvūr
 Hārīta-gōtra-
 513 tu Āpastambha-sūtrattu Muppirāl Aḷagaḍi-Neḷuṅgaḷattadigaḷ-sahasraṇukkup =
 paṅg-onṇ-
 514 ru | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Erumaṇampidā-Venkādudēvaṇ
 Yajña-
 515 ya-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Viśvāmitra-gōtrattu Āpastambha-
 sūtrattuk = Kirāṇchik-
 516 Kammattī Vāmaṇaṇ Śivadāsa-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Gautama-
 gōtrattu Ā-
 517 pastambha-sūtrattu Erumaṇampidā-Venkādudēvaṇ Lakshmaṇa-daṣapuriyaṇu-
 kkup = paṅg-onṇu
 518 | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Eṭṭukkūr Veṇṇpambit-Tiruvaraṅga-
 nārāyaṇa-
 519 sahasraṇukkup = paṅg-onṇu | innāṭṭut-Tirukkaḷumala-nāṭṭu Udaiyādit-
 maṅgalattu

- 520 Gautama-gōtrattu Āpastambha-sūtrattuk-Kuṇavaśari Durggayaṇ Śaṅkaraṇā-
rāyaṇa-da-
521 śapuriyaṇukkup-paṅgonṇu | innāṭṭu Nallāṇṇūr-nāṭṭuk-Kaṇjaṇūr Muggala-gō-
522 trattu Āpastambha-sūtrattu Ākki-Śrīvāsudēvaṇ Dōṇaya-sahasraṇukkup = pa-
523 ṅg-onṇu | ivvūr Murggala-gōtrattu Āpastambha-sūtrattu Ākki Viśṇubhaṭṭaṇ
524 Nārāyaṇa-sahasraṇukkup = paṅg-onṇu | ivvūr Ātrēya-gōtrattu Āpastam-
525 bha-sūtrattu Dvēdaigōmapurattu Kochchūbhaṭṭaṇ Svāmikumāra-kramavitta-
ṇukkup =
526 paṅg-onṇu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapurattut-
Tammaṇḍi-
527 perumāṇ Kēśava-kramavittaṇukkup = paṅg-onṇu | ivvūr Gautama-gōtrattu Kātyā-
yaṇa-sūtrat-
528 tu Āḍambākkattu Śaṅkaraṇ Kuṇṇaperumāṇ-kramavittaṇukkup = paṅg-onṇu |
innāṭṭu Mahē-
529 ndrakoṭṭūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk-Kuḍiyūri-Tiruvīśalūr-Kuṇ-
ṇattayya-krama-
530 vittaṇukkup = paṅg-onṇu | innāṭṭu Nāṅgūr-nāṭṭuk-Kuṇṇattu Kāśyapa-gōtrattu
Āpasta-
531 mbha-sūtrattuk-Kāṇjai Attiṇḍabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-
gōtrattu Āpa-
532 stambha-sūtrattu Muṇikkonṇaikk-Kumāraṇ Bhavarudra-kramavittaṇukkup = paṅg-
onṇu | innāṭṭu
533 Marudūr Viśvāmitra-gōtrattu Jayimūṇi-sūtrattuk = Kumāraṇ Nārāyaṇaṇukkup =
paṅg-onṇu
534 | innāṭṭut-Taṇiyūr Perumbarrappuliyūr Vāsishṭha-gōtrattu Baudhāyaṇa-sūtra
[ttu*]

Thirteenth Plate: First Side

- 535 p-Puliyāṇ Nārāyaṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Raushyāyaṇa-gōtrattu
Baudhāyaṇa-sū-
536 trattu Iravikrīṣṇa-daśapuriyaṇukkup = paṅg-onṇu | innāṭṭu Veṇṇaiyūr-nāṭṭu
Jōtiyṅkuḍi Kā-
537 śyapa-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭuk-Kandāḍait-Tiru(Tri)-
vēḍi Yajñayabhaṭṭaṇuk-
538 kup = paṅg-onṇu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattuk = Kilākkil
Dēvarathaṇ-Dē-
539 vadēvēśa-daśapuriyaṇukkup-paṅgonṇu | innāṭṭup- Pañchavaṇ-mahādēvich-charu-
ppēdimāṅgalat-
540 tu Māṭhala-gōtrattu Satyāśhāṭha(dha)-sūtrattuk-Kommāraich-Chaṇṇaṇ Śēndaṇ
Tiruppiḍavūr-daśapuriya-
541 ṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Uviyūr-
Kaṇṇasvāmi-

- 542 t-Tiruppuñjaiyaḍigal-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Kāsyapa-gōtrattu
Drāhyāyana-sū-
- 543 trāttut = Turumuṇḍippuṇṇattu Achcheṭṭi-Chaṇṇaperumāṇ-daṣapuriyaṇukkup = paṅg-
onṇu | ivvūr Kā-
- 544 śyapa-gōtrattu Drāhyāyana-sūtrāttut = Turumuṇḍippuṇṇattu Achcheṭṭi Kumāra-
perumāṇ-kramavitta-
- 545 ṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Kātyāyana-sūtrattu Vaṅgippuṇṇat-
tu Bhavasvāmi Dāmōdarabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāsyapa-gōtrattu
- 546 Kātyāya-
- 547 ṇa-sūtrattu Āttakkūr Viṣṇu Ādittapiḍārabhaṭṭaṇukkup = paṅg-onṇu | ivvūr
Vatsa-
- 548 gōtrattu Kārttyā(tyā)yana-sūtrattu Surasārambi Śāṇaperumāṇ Bhāskarabhaṭṭaṇuk-
kup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kārttyā(tyā)yana-sūtrattu Uṇṇuppuṭṭūr-
- 549 ch-Chaṇṇayaṇ Kālīśaṇma-daṣapuriyaṇukkup = paṅgonṇu | ivvūr Bhāradvāja-
gōtrattu Kārttyā(tyā)-
- 551 yana-sūtrāttuk-Kākkambirāl Viṣṇu Rīshikēśava-daṣapuriyaṇukkup = paṅg-onṇu
| ivvūr
- 552 Bhāradvāja gōtrattu Kātyāyana-sūtrattu Veṅgaich-Chaṇkaranārāyanaṇ Kumā-
raperumā-
- 553 ṇ-kramavittaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kārttyā(tyā)yana-
sūtrattu Vaṅ-
- 554 gippuṇṇattu Hiranya[r*]bhaṇ Bhavarudra-kramavittaṇukkup = paṅg-onṇu |
ivvūr Bhāradvāja-gōtrat-
- 555 tu Kātyāyana-sūtrāttuk-Kākkambirāl Urudraṇ Sūryyadēva-daṣapuriyaṇukkup =
paṅg-onṇu |
- 556 ivvūr Kauśika-gōtrattu Kārttyā(tyā)yana-sūtrattu Vaṅgippuṇṇattu Bhavasvāmi
Mādhava-kramavitta-
- 557 ṇukkup = paṅg-onṇu | ivvūr Viśvāmitra-gōtrattu Jayimiṇi sūtrāttup = Pulla-
maṅgalattu Ma-
- 558 [hē]śvaraṇ Tattapukkup = paṅg-onṇu | ivvūr Bhārggava-gōtrattu Jayimiṇi-
sūtrāttup-Paḷuvūr
- 559 [Dāmō]daraṇ Tiruvaraṅganārāyanaṇukkup = paṅg-onṇu | Ugaḷūr-kūṇṇāttut =
Tittaiṇṇu Viśvāmi-

Thirteenth Plate: Second Side

- 560 [tra-gō]trattu Jayimiṇi-sūtrattu Nārāyaṇan Mayūravāhaṇa-sahasraṇukkup = paṅg-
onṇu | ivvūr Viś[vā]-
- 561 [mītra]-gōtrattu Jayimiṇi-sūtrattu Māra-Nārāyaṇa(ṇa)ṇukkup = paṅg-onṇu |
Vēśālipṇāḍi Jayaṅgo-
- 562 [ṇḍa]śōlach-chaturvēdimaṅgalattu Parāśara-gōtrattu Āśvalāyana-sūtrāttut =
Tiruppēr Jā-

- 563 tavēdaṅ Kumārasvāmi-sahasraṇukkup = paṅg-oṇṇu | ivvūrp-Pāradāya-gōtrattu
Āśvalā-
- 564 yaṇa-sūtrattu Oymāṇpuliyyūrk-Kaṇṇidāyapirāṇbhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr
Māṭhala-
- 565 gōtrattu Satyāshāḍha-sūtrattuk-Kommāraich-chivadāsaṇ Aṇantadēva-daśapuri-
yaṇukkup =
- 566 paṅg-oṇṇu | ivvūr Gautama-gōtrattu Satyāshāḍha-sūtrattu Mīlalaī Bhavagōpaṇ
Veṇkā-
- 567 tṭudēvabhaṭṭaṇukkup = paṅg-oṇṇu | ivvūr Māṭhala-gōtrattu Satyāshāḍha-
sūtrattuk-Kommā-
- 568 rai Aṇantaṇ Śivadāsa-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Kauśika-gōtrattu
Drāhyāya-
- 569 ṇa-sūtrattu Prayāgaī Sōmadēvaṇ Paṭṭaṇambi-kramavittaṇukkup = paṅg-oṇṇu |
ivvūr Hārīta-
- 570 gōtrattu Drāhyāyaṇa-sūtrattut-Tuṇumūḍḍūr Chivapaṇ Tiruppōri-kramavittaṇu-
571 kkup = paṅg-oṇṇu | ivvūr Gautama-gōtrattu Kārtyā(tyā)yaṇa-sūtrattup =
Pulippuṇṇattu
- 572 Viṣṇukumāraṇ Tiruveṇkāḍa-kramavittaṇukkup = paṅg-oṇṇu | ivvūr Bhāradvāja-
573 gōtrattu Kārtyā(tyā)yaṇa-sūtrattup = Pēchchaṇkilāṇ Chīriyaḍigaī Āmāttūr-
aḍigaī-kra-
- 574 mavittaṇukkup = paṅg-oṇṇu | ivvūr Rāthitara-gōtrattu Kārtyā(tyā)yaṇa-
sūtrattu-Tā-
- 575 lāśiri Chōlaippirāṇ Viṇṇaveṭpai-kramavittaṇukkup = paṅg-oṇṇu | ivvūr Bharā-
dvāja-gō-
- 576 trattu Kārtyā(tyā)yaṇa-sūtrattup = Pēchchaṇkilāṇ Mahēśvaraṇ Mahēśvara-
kramavittaṇukkup = paṅg-o-
- 577 ṇṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk-Kuṇṇḍili Nārāyaṇa-daśapu-
578 riyaṇukkup = paṅg-oṇṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr
Śrīnārāya-
- 579 ṇaṇ Śrīdhara-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Kapi-gōtrattu Āpastambha-
sūtrattuk = Ku-
- 580 ṇḍūrch-Chīvanāgaṇ Dāmōdara-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Kāśyapa-
gōtrattu Bau-
- 581 dhāyaṇa-sūtrattuk = Kūvaṇḍūrch-Chivadāsaṇ = Aṭṭamūrtti-daśapuriyaṇukkup =
paṅg-oṇṇu | iv-
- 582 vūr Vatsa-gōtrattu Āpastambha-sūtrattu Uṇṇuppuṭṭūr Dāmōdaraṇ Akkāḷa-daśa-
puriyaṇukku-
- 583 p = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk-Kārambi-
cheṭṭuk-Kumārādō-
- 584 ṇaṇ Tirukkadava-Nārāyaṇa-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Kāśyapa-
gōtrattu Āpastam-

Fourteenth Plate (Smaller than the thirteenth Plate); First Side

- 585 bha-sūtrattuk-Kārambichechettu Bhāskaratoṇṇaṅ Chakrapāṇi-daśapuriyaṇukkup =
paṅg-onṇu | ivvūr
- 586 Gautama-gōtrattu Āpastambha-sūtrattu Nellūrt-Tiruvenkāḍaṅ Subrahmaṇya-
daśapuriyaṇukkup = paṅg-onṇu [1*]
- 587 ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Ōḍapurai Pōḍigaḷ Śrīkrishṇa-daśapuri-
yaṇukkup = paṅg-onṇu [1*]
- 588 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kākkandūrch-Chaṅkaratōṇṇaṅ
Gōvīndapaṭṭaṇukkup = paṅg-onṇu [1*]
- 589 ivvūr Bhārggava-gōtrattu Jayimuni-sūtrattuk-Koṭṭaiyūr Trivikramaṅ Pūvattaṇu-
kkup = paṅg-onṇu [1*]
- 590 ivvūr Nitundiṇa-gōtrattu Āpastambha-sūtrattu Irāyūrch-Choṭṭai Dēvadē[vē*]ṣaṅ
Aiyyaṇambibhaṭṭaṇukkup = paṅg-o[ṇ*] ru [1*]
- 591 ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk = Kumundili Nārāyaṇaṅ Nārāyaṇa-
sahasraṇukkup = paṅg-onṇu [ṇ*]
- 592 ivvūr Bhāradvāja(ja)-gōtrattu Āpastambha-sūtrattu Māṅgaḷūr Dōpaiyyaṅ Sūryya-
dēva-daśapuriyaṇukkup = paṅg-
593 g-onṇu | ivvūr Murggala-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Rishikē-
savaṅ Pon-
- 594 malai-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-
sūtrattu Nimbai Śrī-
- 595 dharaṅ Trivikrama-sahasraṇukkup = paṅg-onṇu | ivvūr Vāsishṭha(tha)-gōtrattu
Jayinimūṇ (Jayimūṇi)-
- 596 sūtrattu Āḍaṇūr Śrīdaraṅ Chakrapāṇikkup = paṅg-onṇu | ivvūr Bhārggava-gōtrattu
Jayimuni-sū-
- 597 trattuk-Koṭṭaiyūr Irāmaṅ Śivaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu
Āpastambha-sūtrattut-Taṇukki-
- 598 1 Dēvadēvēṣaṅ Yajñaiya-kramavittaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu
Baudhāyaṇa-sūtrattu-
- 599 k-Kūvaṇṇūr Eluvadiyāṅ Śivadāsa-sahasraṇukkup = paṅg-onṇu | innāṭṭu Iruṅgōḷa-
ppāḍit-taṇiyūr Vāḷa-
- 600 vaṅ-mahādēvich-chaturvēdimaṅgaḷattu Vatsa-gōtrattu Āpastambha-sūtrattu
Śāmidēvaṅ Bhā-
- 601 skāradēvak-Kāḍaga-sōmayājikkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu
Āpastambha-sūtrattu
- 602 Irāyūr Śrīkuḍandai Nārāyaṇaṅ Karumāṇikka-daśapuriyaṇukkup = paṅg-onṇu |
ivvūr Hārīta-gō-
- 603 trattu Drāhyāyaṇa-sūtrattuk = Kuṇḍūr Yajñātmaṅ Kumārasvāmi-sahasraṇukkup
= paṅg-onṇu | iv-

¹ This is perhaps Tanuku in West Godavari District.

- 604 vūr Hārīta-gōtrattu Drāhyāyana-sūtrattuk = Kuṇḍūr Yajñātman Janārdana-
kramavittanukkup = paṅg-onṇu [!*]

Fourteenth Plate: Second Side

- 605 ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Ambikkuravaśari Iraviśaṇman
Kumārasvāmi-daśapuriya-
606 nukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Drāhyāyana-sūtrattuk = Kuṇḍūr
Eluvadiyān Śiṅgappi-
607 rāṇ-sahasraṇukkup = paṅg-onṇu | Uyyakkonḍār-valaṇāttut-Tirunārai-yūr-nāttut-
Taṇḍattōṭṭa-
608 m = āṇa Mummaḍiśōlaci-charuppēdimaṅgalattup = Parāśara-gōtrattu Āpastambha
sūtrattuk = Kalavakkūrt-Tiruvā-
609 rūraṇ E[jūaya]-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastam-
bha-sūtrattu Bhavakkurip-
610 Chakrapāṇi Śaṅkarapaṭṭaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastam-
bha-sūtrattu [Gō]maḍattu
611 Kēśavaṇ Śrīviśṇubhaṭṭaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu
Āpastambha-sūtrattuk = Kāram-
612 bicheṇṇu Veṅgaipōśaṇ Pirā-Nāmbi Śrīmādhava-kramavittanukkup = paṅg-onṇu |
ivvūr Hārīta-gōtrat-
613 tu Āpastambha-sūtrattu Āsuri Mādhavaṇ Tiruvadiḡaṭ-kramavippa(tta)ṇukkup =
paṅg-onṇu | ivvūr
614 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kōrōvi Śappambi Dāmōdara-sahasra-
ṇukkup = pa-
615 ṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Chetṭapōśaṇ Kēśavaṇ
Śrī-
616 kṛiṣṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-
sūtrattu Sāhaṇai Śrī-
617 kṛiṣṇaṇ Ādivarāhabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa gōtrattu Āpastam-
bha-sūtrattu
618 Sāhaṇai Viśṇudēvaṇ Dēvadēvēśabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Gautama-
gōtrattu Āpastambha-sūtra-
619 ttu Vaṅgippuṇattuch = Chetṭapōśaṇ Śrīkāḷaiyaṇ Śrīkumārabhaṭṭaṇukkup = paṅg-
onṇu | ivvūr Bhāradvāja-gōtrattu
620 Āpastambha-sūtrattuk-Kirāṇjil Bhisamaṇakkaṇ¹ Tiṇḍatōṇaṇ Madiśūda-bhaṭṭaṇuk-
kup = paṅg-onṇu | ivvūr Kaū-
621 śika-gōtrattu Āpastambha-sūtrattu Bhavakkurip-Porṇāmaṇ Tiruvārūr-sahasraṇu-
kkup = paṅg-onṇu | ivvūr
622 Kauśika-gōtrattu Āpastambha-sūtrattu Bhavakkurip Aiyyaṇ Mādēvabhaṭṭaṇukkup =
paṅg-onṇu | ivvūr Kauśika gō-

¹ Read Bhīṣmaṇ Nakkaṇ

- 623 trattu Āpastambha-sūtrattu Bhavakkuri Bhavasvāmi Tiruvirāmēśvara-sahasra-
nukkup=paṅg-onṇu | ivvūr Kauśika-
624 gōtrattu Āpastambha-sūtrattu Bhavakkuri Śrīkumāraṅ Bhavarudra-daśapuriya-
nukkup=paṅg-onṇu | ivvūr Kauśika-
625 gōtrattu Āpastambha-sūtrattu Bhava[kkuri] Vāsudēva Bhavasvāmi-sahasraṅnukkup=
=paṅg-onṇu | ivvūr Kuṇḍi-
626 ṇa-gōtrattu Āpastambha-sūtrattu Iruṇ[ga]ṇḍi Bhavarudraṅ Nārāyaṇa-sahasraṅ-
kkup=paṅg-onṇu | ivvūr Kauśika-

Fifteenth Plate: (Smaller like 14th plate): First Side.

- 627 śika¹-gōtrattu Āpastambha-sūtrattu Bhavakkuri-Tiruvirāmēśvaraṅ Bhavasvāmi-
sahasraṅnukkup=paṅg-onṇu [1*]
628 ivvūr Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Sāhaṇai Sōmadēvaṅ Śrīṭṇabhaṭṭa-
sōmayājikkup=paṅ-
629 g-onṇu | ivvūr Kauśika-gōtrattu Āśvalāyaṇa-sūtrattu Bhavakkuri Dāmōdaraṅ
Aṇṇāmalai-kramavi-
630 ttaṅnukkup=paṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattup=
Ponnampuzattu Nāgaperumā-
631 ṇ Dāmōdarabhaṭṭaṅnukkup=paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-
sūtrattu Krōṭṭa(k=Kōṭṭa)ṅgōmapuzattu Ya-
632 jṇayaṅ Tiruveṇkāḍa-daśapuriyaṅnukkup=paṅg-onṇu | innāṭṭu Pāmbūr-nāṭṭuk-
Kaḍaiyakkuḍi Viśvāmitra-gōtrat-
633 tu Āpastambha-sūtrattu Irāyūr Śrīdharāṅ Śrīkumāra-daśapuriyaṅnukkup=paṅg-
onṇu | ivvūr Viśvāmitra-gōtrattu
634 Āpastambha-sūtrattu Irāyūr Śrīkumāraṅ Śrīdhara-daśapuriyaṅnukkup=paṅg-onṇu |
innāṭṭu-
635 p-Pāmbūr-nāṭṭu-Tirukkuḍamūkkil Murggala-gōtrattu Baudhāyaṇa-sūtrattu Vaḍu-
gaṅ Sōlai-
636 sahasraṅnukkup=paṅg-onṇu | ivvūr Māṭhala-gōtrattu Baudhāyaṇa sū[trattu*]
Pāṇ[ḍi]nārāya-
637 ṇa-sahasraṅnukkup=paṅg-onṇu | innāṭṭu Ambar-nāṭṭu Ālattūr Kuṇḍi-
638 ṇa-gōtrattu Āpastambha-sūtrattu Puḷḷalūrch-Chaṇkaraṅ Chaṇṇaya-daśapuriya-
nukkup=paṅg-onṇu [1]
639 innāṭṭuch-Chirupuliyūr Vāsishṭha-gōtrattu Āpastambha-sūtrattu Nāḍerpallik-
Koṇḍayaṅ Mādhaṇa-daśapu-
640 riyaṅnukkup=paṅg-onṇu | innāṭṭup-Pēḷaikuḍi Kāśyapa-gōtrattu Āśvalāyaṇa-
sūtrattu Tattaṅ Śā-
641 ṭāmakutaṅnukkup=paṅg-onṇu | innāṭṭu Vēlaṅguḍi Kauśika-gōtrattu Āgastya-
sūtrattu Jaṇiyattup-

¹ redundant. See above p. 4

- 642 Ponnāmbi Rudrabhaṭṭanukkup = paṅg-onṇu | ivvūr Vāsishṭha-gōtrattu Āgastya-sūtrattu Ponnār-Nāgaiya Nārā-
 643 ya[ṇa]-kramavittaṇukkup = paṅg-onṇu | ivvūr Jāmba[v]iya-gōtrattu Āgastya-sūtrattup-Pam[bi]-Mādhava-Narasiṅga-kramavitta-
 644 ṇukkup = paṅg-onṇu | ivvūr Vāsishṭha(ṭha)-gōtrattu Āgastya-sūtrattup = Ponnār Nārāyaṇa Dāmodara-kramavitta-
 645 ṇukkup = paṅg-onṇu | innāṭṭu Venṇāṭṭu Vaikal = āgiya Vāṇavaṇ-mahādēvich-chaturvvēdimaṅgalattuk = Kuṇḍina-
 646 gōtrattu Āpastambha-sūtrattuk = Kumāṇḍūr Nambi Eluva Chaṇṇaperumāṇ-daśa-puriyaṇukkup = paṅg-on-
 647 nṇu | ivvūr Vatsa-gōtrattu Āpa[sta]mbha-sūtrattu Nambūr-Kāṭṭukkai Viṣṇu-nambi Vāmaṇa-daśapuriyaṇukkup = paṅg-onṇu |

Fifteenth Plate: Second Side

- 648 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Puḷḷūr Yajñan Aiyyaṇambi-daśa-puriyaṇukkup = paṅ-
 649 gonṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kārambichchēṭṭu Bhavarudraṇ Mādhava-daśapuriyaṇukku-
 650 p = paṅg-onṇu | innāṭṭu-Tirumaḷalai Hārīta-gōtrattu Satyāshādha-sūtrattu Nārāyaṇa-Koṇṇa-daśa-
 651 puriyaṇukkup = paṅg-onṇu | innāṭṭu-Tiraimūr-nāṭṭu Vaṇṇakkuḍi Bhāradvāja-gōtrattu Āpastambha-
 652 sūtrattuk = Kōrōvi Tiruveṇkaḍavan¹ Antarinambi-sahasraṇukkup = paṅg-onṇu | innāṭṭu-Tiruvalu-
 653 ndūr-nāṭṭu Uttamaśōlach-chaturvvēdimaṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kārambichchē-
 654 ṭṭu Gaṅgaipōṣaṇ Nambippirāṇ Śrīdhara-kramavittaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu
 655 Kātyāyaṇa-sūtrattup = Pēchchaṅkilān Tiruvaiyāraṇ-Tiruvaraṅgabhaṭṭaṇukkup = paṅg-onṇu | innāṭṭu
 656 Akkaḷūr Kuṇḍina-gōtrattu Āpastambha-sūtrattu Eṭṭukkūrt-Tiruppēr [Śrī]yajñaya-daśapuriyaṇukkup = paṅg-onṇu [1*]
 657 innāṭṭu Viḷal = āgiya Vāmaṇamaṅgai Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Pīrā-
 658 ndūr Venṇaperuma(mā)ṇ Tirukkadavanārāyaṇa-daśapuriyaṇukkup = paṅg-onṇu |
 659 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Peruṇgonṇaich-Chiṇḡgaiyaṇ Mādhava-daśapuriyaṇukkup = paṅg-onṇu | innāṭṭu-Kuṇumbūr-nāṭṭu-Kāyakkūḍi Vāsishṭha-gōtrat-

¹ There is a confusion between the names Tiruveṇkaḍavaṇ and Tiruveṇkaḍa-dēvaṇ both of which occur in this grant.

- 661 tu Āpastambha-sūtrattuk = Kāvattit-Tiruveṇkāḍaṇ Bhavasvāmi-daśapuriyaṇuk-
kup = paṅg-onṇu |
662 ivvūr Kauśika-gōtrattu Satyāshāḍha-sūtrattup = Perumpāṇḍūr Mādhavaṇ Suchēn-
dra-daśapuriyaṇukku =
663 p-paṅg-onṇu | ivvūr Ātraya-gōtrattu Sū(Ā)pastambha-sūtrattu Dvēdaigōmapuṇattu
Bhavarudraṇ Nārāya-
664 ṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Gautama-gōtrattu Satyāshāḍha-sūtrattu
Mīlalaī Sōma-
665 dēvaṇ Ellīśvarabhaṭṭaṇukkup = paṅg-onṇu | Kshatriyaśikhāmaṇi-vaḷanāṭṭup-
Pāmbūr-nāṭṭu Māṅguḍi
666 Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṇattu Bhāskarayaṇ Yajñakumāra-
-sahasraṇukkup = paṅg-e(g-o)ṇṇu [! *]
667 ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṇattu Ādittayaṇ Tīruvikra-
ma-bhaṭṭaṇukkup = paṅg-onṇu [! *]
668 ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṇattuk-Kumārayaṇ Kēśava-
kramavittaṇuk-

Sixteenth Plate: First Side

- 669 kup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Bhāradvāja-sūtrattu Iḷakkandiṇattu
Dēvadattayaṇ Chakrapāṇi-
670 sahasraṇukkup = paṅg-onṇu | innāṭṭut-Tirunaṇṇaiyūr-nāṭṭuch-Chi(Śrī)toṅgamaṇ-
galattuk Kuṇḍiṇa-
671 gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭu Nārāyaṇayaṇ Viśṇukumārabha-
ṭṭaṇukkup = paṅ-
672 g-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk-Kaṇḍēṇṇu Bhavarudraṇ
Tīruvara-
673 ṇgaḍēva-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Murggala-gōtrattu Āpastambha-
sūtrattu
674 Uṇuppuṭṭūr Mādhavaṇ Bhavakūḷabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu
Āpa-
675 stambha-sūtrattu Uṇuppuṭṭūr Bhavakāḷi-Bhavasēṇa-daśapuriyaṇukkup = paṅg-
onṇu | ivvūr Śa-
676 dha(jha)-gōtrattu Baudhāyaṇa-sūtrattu Irāyūrch-Chottai Nārāyaṇayaṇ Dōṇa-
mbi-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-
677 sūtrattuk-Kaṇḍēṇṇu Nārāyaṇayaṇ Chaṇṇaya-kramavittaṇukkup = paṅg-onṇu [!]
678 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṇattu-Tīruve-
679 ṇkāḍaṇ Tammaḍi-sahasraṇukkup = paṅg-onṇu | ivvūrch-Chaṇḍila-gōtrattu
680 Āpastambha-sūtrattu Vaṅgippuṇattu Nārāyaṇayaṇ Tatta-cha(ś)rimma-daśapuriya-
681 ṇukku-
682 p = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattup-Piṇān-
683 dūr Nārāyaṇayaṇ Viśṇu-bhaṭṭaṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu

- 684 Āpastambha-sūtrattu Uruppuṭṭūr Nambikāli Vaiykunda-kramavittaṇukkup = paṅg-onṇu | i-
 685 vvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Vangippurattut-Tammaḍi Dōṇaya-
 daṣapuriyaṇu-
 686 kkup = paṅg-onṇu | innāṭṭuch-Chēṇṭūr-kūṇṭattuch-Chēṇṭūr Kuṇḍiṇa-gōtrattu
 Āśvalā-
 687 yaṇa-sūtrattuk-Kaḷava(or)va)-nārāyaṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kuṇ-
 ḍiṇa-gōtrattu Satyā-
 688 shāḍha-sūtrattu Nārāyaṇasvāmi Karumāṇikkabhaṭṭa-sahasraṇukkup = paṅg-onṇu |
 ivvūr Kuṇḍiṇa-
 689 gōtrattu Satyāshāḍha-sūtrattu Nakka-Nārāyaṇabhaṭṭaṇukkup = paṅg-onṇu |
 innāṭṭu Nālūr Ku-
 690 ṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Kṛishṇa-Śrīdāmōdara-bhaṭṭaṇu[k]kup = paṅg-
 onṇu | ivvūr
 691 Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattuk-Kuttaṇ [Sūryya]dēva-bhaṭṭaṇukkup =
 paṅg-onṇu | ivvūr Kuṇḍiṇa-
 692 gōtrattu Āśvalāyaṇa-sūtrattuch-Chivadēvaṇ Sōmā(ma)ppa-bhaṭṭaṇukkup = paṅg-
 onṇu | ivvūr

Sixteenth Plate: Second Side

- 693 Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Kṛishṇaṇ Śrīraṅganādaṇukkup = paṅg-
 onṇu | ivvūr Kāśyapa-gō-
 694 trattu Āśvalāyaṇa-sūtrattu Śubra[ma]ṇyadēvaṇ Tiruveṇkaḍa-nārāyaṇabhaṭṭaṇu-
 kkup = paṅg-onṇu | ivvūr
 695 Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu Tattaṇ Śaṅkaranārāyaṇa-bhaṭṭaṇukkup =
 paṅg-onṇu | ivvūr
 696 Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattup-Puttaṇ Sarvvakri(kra)tu-bhaṭṭaṇukkup =
 paṅgonṇu | ivvūr Ku(Kau)-
 697 ṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Mudāṇ Agnichā(śa)[r**]mma-sahasraṇu-
 kkup = paṅg-onṇu | ivvūr Kā-
 698 śyapa-gōtrattu Āśvalāyaṇa-sūtrattu Māraṇ Vāsudēvabhaṭṭaṇukkup = paṅgonṇu |
 ivvūr Kuṇḍi[na]-
 699 gōtrattu Āśvalāyaṇa-sūtrattuk-Kamalanābhaṇ Chakrapāṇibhaṭṭaṇukkup = paṅg-
 onṇu | ivvūr
 700 Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattuch-Chēṭṭi Kumārasvāmisahasraṇukkup =
 paṅg-onṇu | i-
 701 vvūr Kaupḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Tāyaṇ Śrīmādhavaṇukkūp = paṅg-
 onṇu | iv-
 702 vūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattut-Tāyanārāyaṇa-sahasraṇukku-
 703 p = paṅg-onṇu | ivvūr Kaupḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu-[Ku]ttaṇ A-
 704 gniṇiḍāraṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu

- 705 Nārāyaṇaṇ Sūryyabhaṭṭaṇukkuṇ = paṅg-onṇu | ivvūr Kaṇḍa(ṇḍi)nya-gōtrattu
Āśva-
706 lāyāṇa-sūtrattu Nāgaṇ Tattaṇukkuṇ = paṅg-onṇu | ivvūr Kaṇḍ(ṇḍi)nya-
gōtrat-
707 tu Āśvaya(lā)yaṇa-sūtrattu Vāmaṇ-Nārāyaṇaṇukkuṇ = paṅg-onṇu | ivvūr Ku-
708 ṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattu Mādhava-Nakkabhaṭṭaṇukkuṇ = paṅg-onṇu
[!*]
709 ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Nārāyaṇaṇ Bhāskarabhaṭṭaṇuk-
kup = paṅ-
710 g-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āśvalāyaṇa-sūtrattuch-Chuvaraṇ Tīruveṇka-
ḍaṇārā-
711 yaṇabhaṭṭaṇukkuṇ = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āśvayā(lā)yaṇa-
sūtrattu Janā-
712 da(rda)ṇaṇ Anantīśabhaṭṭaṇukkuṇ = paṅg-onṇu | ivvūr Kaṇḍiṇya-gōtrattu
Āśvalāyaṇa-sū-
713 trattu Kumāraṇ Tīrup[pā]rkaḍal Nārāyaṇa-bhaṭṭaṇukkuṇ = paṅg-onṇu | ivvūr
Kaṇḍiṇya-gō-
714 trattu Āśvalāyaṇa-sūtrattuch-Cheṭṭiperumāṇ Maḍalaikkup = paṅg-onṇu |
ivvūr Kaṇḍi-
715 nya-gōtrattu Āśvalāyaṇa-sūtrattuk-Kuttaṇ Mōhādēva-sahasraṇukkuṇ = paṅg-
onṇu |
716 ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Ilai[ya]-Tāyanārāyaṇaṇukkuṇ =
paṅg-on-
717 ru|ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Bhāskara-nārāyaṇa(ṇa)bhaṭṭaṇuk-
kup = paṅg-onṇu [!*]

Seventeenth Plate: First Side

- 718 ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Gōvindaṇ Purushōttamabhaṭṭa-
ṇukkuṇ = paṅ-
719 g-onṇu | ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sūtrattu Gōvindaṇ Akki(Agni)
piḍārabhaṭṭaṇu-
720 kkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu Vāmadēvaṇ
Rishikē-
721 śavaṇukkuṇ = paṅg-onṇu | ivvūr Kaṇḍiṇya-gōtrattu Āśvalāyaṇa-sū-
722 trattuch-Cheṭṭiperumāṇ Nārāyaṇabhaṭṭaṇukkuṇ = paṅg-onṇu | innāṭṭu-
723 k-Kuḍavāyil Māṭhi(ṭha)la-gōtrattu Satyāśhāḍha-sūtrattu Viṣṇu-Tīruveṇkaḍaṇā-
724 rāyaṇa-dāsapuriyaṇukkuṇ = paṅg-onṇu | ivvūr Viśvāmitra-gōtrattu
725 Satyāśhāḍha-sūtrattu Gōvindaṇ Jātavēḍabhaṭṭaṇukkuṇ = paṅg-onṇu | innāṭṭu
Vē-
726 [lā]-nāṭṭu Rājamāllach-chaturvvēḍimaṅgalattu Kāśyapa-gōtrattu Āpastambha-
sūtrat-

- 727 tu Irāyūr Madisūdaṇa Sugu(ku)māra-dāsapuriyaṇukkup = paṅg-onṇu | ivvūr
Kāśyapa-gōtrattu
- 728 Āpastambha-sūtrattu Irāyūrt-Tōṇayaṇ Dāmodara-dāsapuriyaṇukkup = paṅg-onṇu |
- 729 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Nellūr Nārāyaṇaṇ Mādhavaṇ Āhi-
730 tāṅgi(gñ)kkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Āsuri
Yajña-
- 731 ṇ Tiruvēṇkaḍa-sahasraṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sū-
732 trattu Āsuri Achchiavaṇaṇ Sarvvakṛitu(kratu)-kramavittaṇukkup = paṅg-onṇu |
ivvūr Hārī-
- 733 ta-gōtrattu Āpastambha-sūtrattu Āsuri Yajñadattaṇ Śrīkrishṇa-sahasraṇukkup =
paṅg-onṇu | in-
- 734 nāṭṭu Tirunallūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Śrī-
krishṇaṇ Yajña-dasapuri-
735 yaṇukkup = paṅg-onṇu | innāṭṭu Viḷāṅguḍi Rāthitara-gōtrattu Āpastambha-
sūtrattu Dvēdaigō-
- 736 mapuṇattuch-Chaṇṇaṇ Rishikēśava-daśapuriyaṇukkup = paṅg-onṇu | innāṭṭu
Viḷamar Śaṭamashaṇa (Śaṭhamarshaṇa)-gō-
- 737 trattu Baudhāyaṇa-sūtrattu Irāyūr-Choṭṭai Janmayaṇ Vēṇṇaya-daśapuriya-
ṇukkup = paṅg-onṇu |
- 738 ivvūr Kuṇḍiṇa-gōtrattu Drāhyāyaṇa-sutrattuch-Chentaṇuvūr Vāmaṇaṇ Patma
(dma)nābha-sahasraṇukkup = pa-
739 ṅg-onṇu | innāṭṭu Tiruvārūr-kūṇṇattuk-Kurukkatti Kuṇḍiṇa-gōtrattu Āpastambha
-sūtrattuk = Kuṇḍi-
- 740 rch-Chivaṇ Irāmadēva-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu
Āpastambha-sūtrattu
- 741 Nambūr-Kāṭṭukkai Yajñaṇ Śrīmādhava-daśapuriyaṇukkup = paṅg-onṇu |
ivvūr Kāśyapa-gōtrattu Ā-
- 742 pastambha-sūtrattuk = Kūvaṇrūr Nārāyaṇaṇ Urudrapidāra-daśapuriya-bhaṭṭa-
sōmayājikkup = paṅg-onṇu [1]

Seventeenth Plate: Second Side

- 743 innāṭṭu Adiyappimaṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Korōvi-
Paṭṭaṇakkumāra-sahasraṇu-
744 kkup = paṅg-onṇu | ivvūr Śaḍha(ṭha)-gōtrattu Baudhāyaṇa-sūtrattu Irāyūr-Ch-
Choṭṭai Yajñaṇ Śrīmādavaṇ-da-
745 śapuriyaṇukkup = paṅg-onṇu | innāṭṭu Marugal-nāṭṭup-Pirāyakkuḍi Gautama-
gōtrattu Āpastambha-sūtrattu-
- 746 t = Tekkūr Vaikundaṇ Kūttāḍi-daśapuriyaṇukkup = paṅg-onṇu | innāṭṭu
Iḍaiyāṇṇukkūḍi Bhārggava-gō-
- 747 trattu Jayimiṇi-sūtrattu Mūṭta Dāmōdaraṇ Pūvattaṇukkup = paṅg-onṇu | ivvūr
Bhārggava-gōtrattu Jayimi-

- 748 ni-sūtrattup-Pāṇḍaṇ Nārāyaṇaṇukkup = paṅg-onṇu | ivvūr Bhārggava-gōtrattu
Jayimiṇi(ni)-sūtrattu Janā-
- 749 rddanaṇ Mādhaṇa-bhaṭṭaṇukkup = paṅg-onṇu | ivvūr Bhārggava-gōtrattu
Jayimiṇi-sūtrattu Kṛishṇaṇ Śrīraṅgaṇātha-
- 750 nukkup = paṅg-onṇu | ivvūr Bhārggava-gōtrattu Jayimiṇi-sūtrattu Pūvattaṇ
Jātavēdaṇukkup = paṅg-o-
- 751 ngu | innāṭṭut-Tēvūr-nāṭṭu Ālattūr Surasārambi¹ Maurggalya-gōtrattu Kātyāyaṇa-
sūtrattu Surasā-
- 752 rambi Tiruveṇkāḍaṇ Vaiykunda-kramavittaṇukkup = paṅg-onṇu | innāṭṭu
Mūlaiyūr-nāṭṭuk-
- 753 Kundavaich-chaturvvēdimaṇḍalattu Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu
Naḍērpalli Tiru-
- 754 vārūraṇ Tirunāgaviśṇubhaṭṭaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu
Āpastambha-sū-
- 755 trattuk = Kāñjikkurī Lakshmaṇaṇ Kākuttabhāṭṭaṇukkup = paṅg-onṇu | innāṭṭuch-
Chāttamaṇ-
- 756 galattu Bhārggava-dē(gō)trattu Jayimiṇi-sūtrattuch-Chāttaṇ Śaṅkaraṇārāyaṇa(ṇa)-
sōmayāji
- 757 kkup = paṅg-onṇu | innāṭṭup-Paṇaiyūr-nāṭṭup-Pūlōkamāṇikkach-charuppēdimaṇ-
galattu Kauśika-gō-
- 758 trattu Bhāradvāja-sūtrattup = Pirāṇḍūrch = Chivadāsaṇ yajñavamaṇa-sahasraṇu-
kkup = paṅg-onṇu | ivvūr
- 759 Hārīta-gōtrattu Drāhyāyaṇa-sūtrattut = Tuṇṇuṇḍūr Divākaṇaṇ Śaṅkaraṇārā-
yaṇa-daśapuriyaṇu-
- 760 kkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-sūtrattut-Tuṇṇuṇḍūr
Śaḍaṇḍavi Tiruppu-
- 761 xambiya-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Drāhyāyaṇa-
sūtrattut = Tuṇṇuṇḍu-
- 762 ḍūrch = Chaḍaṇḍavi-Divākara-sahasraṇukkup = paṅg-onṇu | innāṭṭu Mūlamaṇ-
galattu Bhāradvāja-gōtrat-
- 763 tu Āpastambha-sūtrattup = Porpuṇḍattu Mādhaṇaṇ Chappaya-sahasraṇukkup =
= paṅg-onṇu | innāṭṭu E-
- 764 yīṇapūr Hārīta-gōtrattu Āpastambha-sūtrattu Muṭṭiṇait-Tiruvaḍigaḷ Dāmōdara-
daśapuriyaṇukku-
- 765 p = paṅg-onṇu | innāṭṭu Aḷanāṭṭu Attipuliyūr Kuṇḍiṇa-gōtrattu Āpastambha-
sūtrattu Patma(dma)nābaṇ
- 766 Tiruveṇkāḍabhaṭṭa-vasantayājikkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu
Āpastambha-sūtrattu-

¹ This is redundant.

Eighteenth Plate: First Side

- 767 k = Kuṇḍūr Venṇayan Achchāmi-sahasraṇukkup = paṅg-onṇu | innāṭṭup-Paṭṭanak-
 768 kūṇṇattuk-Koṭṭārakkudī Śāṇḍilya-gōtrattu Āśvalāyaṇa-sūtrattu Bhāskaraṇ Śrī-
 krishṇa-
 769 [sa*]hasraṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattu Śrī-
 770 krishṇaṇ Tīruvikramaṇukkup = paṅg-onṇu | innāṭṭuch-Chaṇṇamaṅgalattu
 Kāśyapa-gōtra-
 771 ttu Āpastambha-sūtrattu Muṇichcheṭṭu Arikumāraṇ Tīruvepkāḍa-kramavittaṇu-
 kkup = paṇ-
 772 g-onṇu | Arumōlidēva-vaḷanāṭṭup-Puṇaṅkarambai-nāṭṭuch-Chembiyaṇ-mahādēvi-
 chchatu-
 773 rvvēdimaṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kāṭṭukkuri Maṇi-
 ṇambi-Tīru-
 774 malai-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-
 sūtrat-
 775 tuk = Kuravaṣarip-Poṅkumāraṇ Śrīmādhavabhataṇukkup = paṅg-onṇu | ivvūr
 Viśvāmitra-gō-
 776 trattu Āpastambha-sūtrattuk = Kāñjaip-Perumuñjūṇ Kumāra-svāminārā-
 777 yaṇar-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr [Kau]śika-gōtrattu Āpasta-
 778 mbha-sūtrattu Velaveṭṭik¹-Kommaṇḍai Śrīkrishṇa-daṣapuriyaṇukkup = paṅg-o-
 779 nṇu | ivvūr r² Kutsa-gōtrattu Āpastambha-sūtrattu Oḍimūkkil Kaṣṇi-
 780 pōṣaṇ Irāmadēvan Tōṇaya-sahasraṇukkup = paṅg-onṇu | ivvūr[r*]p-Parāśara-
 781 gōtrattu Āśvalāyaṇa-sūtrat-Tiruppērt-Tīru(Tri)vikramaṇ Śrī Araṅganā-
 782 (dha)(tha)-sōmayājikkup = paṅg-onṇu | ivvūr Māṭala-gōtrattu Āśvalāyaṇa-
 sūtrattut-Ti-
 783 ruppēr Mahādēvaṇ Aravindalōja(cha)ṇaṇukkup = paṅg-onṇu | ivvūr Māṭala-
 gōtrat-
 784 tu Āśvalāyaṇa-sūtrattut-Tiruppēr Sōmadēvaṇ Nārāyaṇa-sahasraṇukkup = paṅg-
 785 g-onṇu | ivvūr Hārīta-gōtrattu Āśvalāyaṇa-sūtrattu Viśalūr Nārāyaṇaṇ Tattaṇu-
 786 kkup = paṅg-onṇu | ivvūr Ātrēya-gōtrattu Āśvalāyaṇa-sūtrattuk = Kīraṇūrt = Tāmō-
 787 r²ḍaraṇ Kūttaṇukkup = paṅg-onṇu | innāṭṭu Simhaḷāntakach-chaturvvēdimaṅ-
 galattu Bhāradvā-
 788 ja-gōtrattu Āpastambha-sūtrattuch-Chāṇḍūr Bhavakūḷaṇ Sarvaya-daṣapuriya-
 ṇukkup = paṇ-
 789 g-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattup = Paṣumburattut-Tāmōḍaraṇ
 Śrī-
 790 Kāḷa-kramavittaṇukkup = paṅg-onṇu | innāṭṭuk-Kōḍaṇḍarāmach-chaturvvēdi-
 maṅgalattu Hā-

¹ See *Ep. Ind.*, Vol. XXIV, p. 301.

² redundant

- 791 rita-gōtrattu Āpastambha-sūtrattup = Perēmapurattu [Dā]mōdaraṇ Kēśava-
sahasraṇukkup =
- 792 paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-k-Kāṭṭukkaich-
Chōmāsi-
- 793 Dōṇaya-daśapuriyaṇukkup = paṅg-onṇu | innāṭṭup-Paṇaiyūr Bhāradvāja-gōtrattu
Āpasta-
- 794 mbha-sūtrattuk = Kumundili Śrīkrishṇaṇ Dōṇayabhaṭṭaṇukkup = paṅg-onṇu |
ivvūr Hārīta-gōtra-
- 795 itu Āpastambha-sūtrattu Ōḍapurai Nārāyaṇaṇ Dāmaya-daśapuriyaṇukkup =
paṅg-onṇu |
- 796 ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattup = Pāgaḷurk-Kūṭṭaṇ Dāmōdara-
daśapuriya-
- 797 ṇukkup = paṅg-onṇu | ivvūr Ātrēya-gōtrattu Āpastambha-sūtrattup-Piṇukkippuṇat-
tuch-Chaṇkaraṇ Sūryyadēvaḥhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu
- 798 Āpasta[m*]-
- 799 bha-sūtrattu Irāyūr Śivarudraṇ Vaikunda-sahasraṇukkup = paṅg-onṇu | innāṭṭup-
Pala[ḷai]ya-
- 800 vaṇ-mahādēvich¹-chaturvvēdi-maṅgalattu Ātrēya-gōtrattu Āpastambha-sū-
trattu Māṅgaḷūrt-Tiruvenkāḍaṇ Śrīmādhava-daśapuriyaṇukkup = paṅg-onṇu |
- 801 ivvū[r*] Gautama-gōtrattu Āpastambha-sūtrattu Uṇuppuṭṭūr Śrīvāsudēvaṇ
- 802 Sūryyabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-
sūtrattup = Pi-
- 804 rāṇḍūr ḷaiyaśōlai Chendip[pi]rān-daśapuriyaṇukkup = paṅg-onṇu | innāṭṭup-Pe-
rumbal-Marumadūr² Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk = Kōmadattu Nan-
dicha(śa)rmmaṇ-
- 806 Uludaperumāṇ-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpas-
tambha-sūtrattu Gō-
- 807 maḍattu Dōṇaṇ Nandiperumāṇ-daśapuriyaṇukkup = paṅg-onṇu | innāṭṭu Vaṇḍāḷai-
Vēḷūr-k- kūrattuk-Ko-
- 808 ṇnūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṇattut-Tiruppuṇjaiadiga-
809 | Chiṇṇanambibhaṭṭaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-
sūtrattu
- 810 Ōḍapurai-k-Kēśavaṇ Tiruvirāmiśvarabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Bhāra-
dvāja-gōtrat-
- 811 tu Āpastambha-sūtrattu Makaśirai Jātavēdaṇ Adigaṇambi-daśapuriyaṇukkup =
paṅg-on-
- 812 ru | innāṭṭuk-Kuṇuppil Kauśika-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Śrīdharan
Chañ-

¹ Read Paḷaiya Vāṇavaṇ-mahādēvi*² Read Marudūr

- 813 ṇaya-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Murggala-gōtrattu Āpastambha-sūtrattu-
 814 p-Pippirai-Veṅkāḍudēvaṇ Bhaṭṭambi(Bhaṭṭanambi)-daṣapuriyaṇukkup = paṅg-onṇu
 | innāṭṭu Valla-

Nineteenth Plate: First Side

- 815 m = āgiya Viḍēlviḍuguch-chaturvvēdimāṅgalattu Kuṇḍiṇa-gōtrattu Satyāśhāḍha-sūtrattu Niṅgayil-
 816 Tiruvaraṅganārāyaṇaṇ Nāgaya-kramavittaṇukkup = paṅg-onṇu | innāṭṭu Aḷanā-
 ṭṭuch-Chembiya-
 817 ṇ-mahādēvich-chaturvvēdimāṅgalattu Vādhūla-gōtrattu Āpastambha-sūtrattu
 Nambūr-Kāṭṭu-
 818 kkai Yajñaṇ Sarvvākṛi(kra)tubhaṭṭaṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu
 Āpastambha-sū-
 819 trattup = Pippirai Dōṇanandi Yajñaviriñcha-daṣapuriyaṇukkup = paṅg-onṇu |
 ivvūr Gauta-
 820 ma-gōtrattu Āśvalāyaṇa-sūtrattuch = Cheruppallī Śrīdharan Perumāṇambibha-
 ṭṭaṇukku-
 821 p = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk = Kuravaśarich-
 Chaṅka-
 822 ra-nambi Eḷuvach-chaturvvēdibhaṭṭaṇukkup = paṅg-onṇu | ivvūr Vatsa-gō-
 823 trattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Śivarudraṇ Rēvaḍikaṭ(ka)-daṣa-
 824 puriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu
 825 p = Poṇṇampuraṭṭu Utāṣaṇaṇ Śikumārabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Ā-
 826 ṅgirasa-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgippuraṭṭu Śrīrāmaṇ Viṣṇubhaṭṭa-
 827 ṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = kā-
 828 kkaṇḍūrt-Tāmaṇambi Yajñanārāyaṇa-daṣapuriyaṇukkup = paṅg-onṇu |
 829 ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Māśarai-Nambirāṇ Śrīrā-
 830 ma-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Śaṭha-gōtrattu Baudhāyaṇa-sūtrattu
 Irāyūr-
 831 ch-Choṭṭai Śrīkṛishṇaṇ Śrīrāma-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-
 gōtrattu Āpa-
 832 stambha-sūtrattu Vaṅgippuraṭṭuk = Karavaṭṭi Bhavapū(bhū)ti-Kēśava-daṣapuri-
 yaṇukkup = paṅg-onṇu | i-
 833 vvūr Hārīta-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Nārāyaṇaṇ Vāmaṇa-
 daṣapuriyaṇuk-
 834 kup = paṅg-onṇu | ivvūr Vādhūla-gōtrattu Āpastambha-sūtrattu Nambūr Viṣṇu-
 Yajña-daṣapuriya-
 835 ṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk = Kirāñji Bava-
 dāsaṇ Nārā-
 836 yaṇa-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āpastambha-
 sūtrattu Dvē-

- 837 daigōmapuṛattu Patma(dma)nābaṇ Rēvakanda-daṣapuriyaṇukkup = paṅg-onṇu |
ivvūr Bhāradvāja-gōtrat-
- 838 tu Āpastambha-sūtrattu Mādhavaṇ Janā(nār)dana-daṣapuriyaṇukkup = paṅg-
onṇu | ivvūr Bhāradvāja-gō-
- 839 trattu Āpastambha-sūtrattup = Poṇṇampuṛattu Śrīkumāraṇ Utāsaṇa-bhaṭṭaṇu-
kkup = paṅg-onṇu | iv-
- 840 vūr Vatsa-gōtrattu Āpastambha-sūtrattup-Pipparai Yajñappiriyaṇ Dōṇanandi-
daṣapuriyaṇukkup =
- 841 paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Urudra-
kumāraṇ Nārāyaṇa-daṣa-
- 842 puriyaṇukkup = paṅg-onṇu | ivvūr Saṁkriti-gōtrattu Baudhāyaṇa-sūtrattu
Iruṅgaṇḍi-Tamma-
- 843 ḍi Yajñadāma-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpas-
tambha-sūtrattuk = Kuṇḍūr-
- 844 k-Kālamēgaṇ Tīru(Tri)vikrama-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Gargga-
gōtrattu Āśvalāyaṇa-sūtra-
- 845 ttu Vaṅgippuṛattu Nambūti-Urudrakumāra-daṣapuriyaṇukkup = paṅg-onṇu |
ivvūr Kāśyapa-
- 846 gōtrattu Baudhāyaṇa-sūtrattu Nimbai Kēśavaṇ A[na*]ntamādhava-bhaṭṭaṇu-
kkup = pa-
- 847 ṅg-onṇu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattu Vaṇṇalūr Śrīkṛishṇaṇ
Yajñātma-
- 848 daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Nitundīṇa-gōtrattu Baudhāyaṇa-sūtra-
- 849 ttu Irāyūrchi-Choṭṭai Yajñaṇ Kumārasvāmibhaṭṭaṇukkup = paṅg-onṇu | ivvūr
Kuṇḍi-
- 850 ṇa-gōtrattu Āpastambha-sūtrattu Viriṇait-Tirukkuguṇḍi Śrīraṁka Urutra-
kramavit-
- 851 taṇukkup = paṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuk-Kāra-
- 852 mbichcheṭṭu Sabidayaṇṇaṇ Yajñātma-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr
Kuṇḍiṇa-gōtrattu Ā-
- 853 pstambha-sūtrattuk-Kuṇḍūr Neḍuṅgai-pōṣaṇ Pōṇṇiperumāṇ Kēśava-daṣapuri-
yaṇukkup = paṅ-
- 854 g-onṇu | ivvūr Parāśara-gōtrattu Āśvalāyaṇa-sūtrattu Viriṇai Jātavēdaṇ Kāṭaka-
sōma-
- 855 yājikkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Vaṅgippuṛattu
Intamukkil Śrī-
- 856 kṛishṇapuradēvabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-
sūtrattup = Pāgaḷūrchi-Chō-
- 857 laippirāṇ Śīrāḷa-da[śa*]puriyaṇukkup = paṅg-onṇu | ivvūr Gautama-gōtrattu
Āśvalāyaṇa-sūtrattuch-Cheru-

- 858 ppalli Śrīdharan Dāmōdarabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu
Āpastambha-sūtrattu
859 Vaṅgippuṇattu Śrīkasai Kēśavan Dōṇabhaṭṭa-daśapuriyaṇukkup = paṅg-onṇu |
ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-
860 sūtrattuk = Kuṇḍūr Viṣṇu-Taṇiyalperumān-daśapuriyaṇukkup = paṅg-onṇu | ivvūr
Gauta-

Twentieth Plate: First Side

- 861 ma-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Śrīkṛishṇan Śrīrāmabhaṭṭaṇukkup =
paṅg-onṇu | ivvūr Bhā-
862 radvāja-gōtrattu Āpastambha-sūtrattuk = Kuravaśari Nārāyaṇan Kēśavabha-
ṭṭaṇukkup = paṅg-on-
863 ru | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Viriñai Nārāyaṇan Śrībhakta-
daśapuriyaṇukkup = pa-
864 ṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr Nāgaviṣṇu-
Tiruveṇkāḍabhaṭṭa-
865 ṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk-Kōma-
ḍattu Subrahma-
866 ṇyan Aṇantanārāyaṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Matrayu-gōtrattu
Āpastambha-sūtra-
867 ttu Vaṅgippuṇattup-Pūśāpōśan Śōlaippirāṇ Īsvara-Maṇināga-sahasraṇukkup =
paṅg-o-
868 ṇṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Poṇṇampurattu Śrī-
kumāraṇ Śa-
869 ṅkaranārāyaṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Gautama-gōtra-
870 ttu Āpastambha-sūtrattuk-Korukoṭṭich-Chaṇkaranārāyaṇan Tiruveṇkā-
871 ḍa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrat-
872 tu Vaṅgippuṇattu Intamukki Tāyapirāṇ Bhavaskanda-daśapuriyaṇukkup =
paṅg-onṇu [! *]
873 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇḍūr Skandan-Iyajñātma-
874 daśapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtra-
875 ttu Makaśirai Nārāyaṇan Trive(vi)krama-daśapuriyaṇukkup = paṅg-onṇu |
ivvūr Kā-
876 śyapa-gōtrattu Āpastambha-sūtrattuk = Kārambicheliṇṇu Yajñaṇ Mādhavabha-
ṭṭaṇukkup = paṅg-onṇu |
877 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇḍūr Skandan Sāmiśarmma-
daśapuriyaṇukku-
878 p = paṅg-onṇu | ivvūr Saṁkṛiti-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Dēva-
rathan Kēśava-
879 daśapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Drāhyāyaṇa-sūtrattu
Urudraṇ Dā-

- 880 mōdara-sahasraṇṇukkup = paṅg-onṇu | ivvūr Vāsishṭha-gōtrattu Jayimiṇi-sūtrattu
Marudūr Ra-
881 vidēvaṇ Māraṇṇukkup = paṅg-onṇu | ivvūr Vāsishṭha-gōtrattu Jayimiṇi-sūtrattu
Marudūr
882 Māraṇ Subrahmaṇyaṇṇukkup = paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu Jayimiṇi-
sūtrattu Ādaṇṭu-
883 r Tayaṇ Sōma-ṇambi-saha[sra*]ṇukkup = paṅg-onṇu | ivvūr Ātraya-gōtrattu
Drāhyāyaṇa-sūtrat-
884 tut-Tirumaṅgalattu Nārāyaṇaṇ Śrīmādhavaṇṇukkup = paṅg-onṇu | innāṭṭuk-
Kilāiyil, .-

Twentieth Plate : Second Side

- 885 ya-Paramēśvaramaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kulakkutti-
Yajñanārāyaṇabhṛṭṭa-Āhitā[gnikku]-
886 p = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Irāyūr-Puliṅgō-
ṭṭoppaṇ Kṛishṇaṇ Tālanambibha-
887 ṭṭa-sōmayājikkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk =
Korōvi Mādhavaṇ Yajña-daśapuriya-
888 ṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattu Irāyūr Dāmō-
daraṇ Śrīkṛishṇa-daśapuriyaṇu-
889 kkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kulakkutti
Yajñanārāyaṇasvāmikumāra-
890 sahasraṇṇukkup = paṅg-onṇu | ivvūr-Parāśara-gōtrattu Āśvalāyaṇa-sūtrattu Ālattūr
Nārāyaṇaṇ
891 Puṇambiya-daśapuriya-sōmayājikkup = paṅg-onṇu | ivvūr Kuṇḍīṇa-gōtrattu
Saryāśhādha-sūtrattu Ni-
892 ṇṇaiyil Bhavakōvaṇ Mahāśēṇa-kramavittaṇṇukkup = paṅg-onṇu | ivvūr Hārīta-
gōtrattu Drāhyāyaṇa-
893 sūtrattuk = Kuravaśari Dōṇayaṇ Porṇāma-sahasraṇṇukkup = paṅg-onṇu | innāṭṭu
Idaiyaḷa-nāṭṭu Aṇṇiṇiyachi-cha-
894 turvvēdimāṅgalattu Dēvarādha-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Vima-
ladēvaṇ Dō-
895 ṇaya-daśapuriyaṇṇukkup = paṅg-onṇu | ivvūr Gargga-gōtrattu Āpastambha-
sūtrattuk-Kuñcha-
896 ppavvīl Bhavaṇṇandī Paḷḷikoṇḍāṇ-kramavittaṇṇukkup = paṅg-onṇu | ivvūr Bhāra-
dvāja-
897 gōtrattu Drāhyāyaṇa-sūtrattu Irāyūr Mākāḷaṇ Śrīdharabhṛṭṭaṇṇukkup = paṅg-onṇu
| iv-
898 vūr Bhāradvāja-gōtrattu Drāhyāyaṇa-sūtrattu Irāyūr Irāmadēvaṇ Mahākāḷa-
bhṛṭṭaṇṇuk-

- 899 kkup=paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-ā(sū)trattu Uviyūr
Vēdavyāsa-
900 ṇ Śrīvāsudēva-daṣapuriyaṇukkup=paṅg-onṇu | ivvūr Viśvāmitra-gōtrattu Āpa-
901 stambha-sūtrattuk=Kīrāṇjik-Kambatti-Dāmanambi Nārāyaṇa daṣapuriyaṇukkup
=paṅg-onṇu | ivvūr Kuṇḍīna-
902 gōtrattu Āpastambha-sūtrattu Vaṅgippuṇattu Husāṇa-Śrīmādhavaṇ Divākara-
daṣapuriyaṇukkup=paṅ-
903 g-onṇu | ivvūr Chāṇḍīla-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇattu Chāṇḍa-
dōṇaṇ Śāṭṭa-
904 maya-daṣapuriyaṇukkup=paṅg-onṇu | ivvūr Saṁkṛiti-gōtrattu Āpastambha-
sūtrattu Iruṅgaṇḍi-Nāra-
905 yaṇaṇ Śrīrāma-daṣapuriyaṇukkup=paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu
Āpastambha-sūtrattu U-
906 viyūr Śrīvēdavyāsaṇ Yajñaya-daṣapuriyaṇukkup=paṅgonṇu | ivvūr Bhāradvāja-
gōtrattu Āpa-
907 stambha-sūtrattu Araṇaippuṇattuch-Chāṇḍaṇ Nārāyaṇaṇ Aiyyanambi-daṣa-
puriyaṇukkup=paṅg-onṇu | ivvūr
908 Hārīta-gōtrattu Āpastambha-sūtrattuk=Kōmapuṇattu Nārāyaṇaṇ Akkiṣaṇma-
daṣapuriyaṇukkup=paṅg-onṇu | i-
909 vvūr Kauśika-gōtrattu Āpastambha-sūtrattu-Chāṭṭāṇi Achchāmi Pa(Ma)disūda-
daṣapuriyaṇukkup=paṅg-onṇu | ivvūr

Twentyfirst Plate: First Side

- 910 Hārīta-gōtrattu Āpastambha-sūtrattuk=Kōmapuṇattu Nārāyaṇaṇ Hiraṇyagarbha-
daṣapuriyaṇukkup=pa-
911 ṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk=Karippuṇattu Dāmō-
daraṇ-Irāma-dēpa(va)-
912 daṣapuriyaṇukkup=paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattup=
Paśumpuṇattu Nārā-
913 yaṇa-Māchchaṇ Atūṇḍa-daṣapuriyaṇukkup=paṅg-onṇu | ivvūr Hārīta-gōtrattu
Āpastambha-sū-
914 trattuk=Kōmapuṇattu Nārāyaṇaṇ Kumāradēva-daṣapuriyaṇukkup=paṅg-onṇu
| ivvūr Kuṇḍīya(ṇa)-gōtrattu
915 Āpastambha-sūtrattuk=Kīrāṇji Kēśavaṇ Yajñātma-daṣapuriyaṇukkup=paṅg-
onṇu | ivvūr Kuṇḍīna-gō-
916 trattu Āpastambha-sūtrattuk=Kīrāṇji Kēśavaṇ Tiruvaraṅga-daṣapuriyaṇukkup=
paṅg-onṇu | ivvūr Ātra-
917 ya-gōtrattu Āpastambha-sūtrattu Dvēdai-gōmapuṇattu Subrahmaṇyaṇ Aiyya-
daṣapuriyaṇukkup=paṅ-
918 g-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Allūr Śrīmādhavaṇ Perumā-

- 919 paṁbi-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu A-
- 920 ḷūr Śrīcāmaṇ Śrīmādhava-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrat-
- 921 tu Āpastambha-sūtrattup = Poṇṇampurattu Nārāyaṇaṇ Dēvapaiya-daṣapuriyaṇu[k]-
- 922 kup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Vaṅgippurattuk-
- 923 Kōkilāpōḷ Śaṅkaranārāyaṇaṇ Dāmōdara-sahasraṇukkup = paṅg-onṇu | iv-
- 924 vūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk = Kuravaṣarit-Tiruvēṇkaḍanārāya-
- 925 ṇa-sahasraṇukkup = paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu Āpastambha-sūtrattu
- Vaṅgippurattu
- 926 Erēvaṇamaṇ Śrīvāsudēva-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Rāthītara-gōtrattu Āśvalā-
- 927 yaṇa-sūtrattu Idaiyāṅṇumaṅgalattuch-Chōlaippirāṇ Chandiraśēkhara-daṣapuri-
- yaṇukkup = paṅg-onṇu [1*]
- 928 innāttuk-Kundavaich-chaturvvēdimaṅgalattu Hārīta-gōtrattu Āpastambha-sūtrattu
- Ōdapurai-Dōṇabha-
- 929 ttaṇ Patma(dma)nābha-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kātyāyaṇa-sūtrattup-
- 930 Pēchchaṅkilāṇ Śaṅkaranārāyaṇaṇ Śrībhaktapriya-sahasraṇukkup = paṅg-onṇu |
- innāttu Muḷaikkāttu-
- 931 nāttuk-Kaḍuvantīdal-āgiya Paramēśvaramaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattuch = Cheruppal-

Twentyfirst Plate: Second Side

- 932 ḷi-Nārāyaṇaṇ Śaṅkaranārāyaṇa-daṣapuriyaṇukkup = paṅg-onṇu | ivvūr Kuṇḍīna-gōtrattu Satyāśhādhā-sūtra-
- 933 ttuk-Kaḷattūrch-Chivaṇaperumaṇ Śrīkrishṇa-sahasraṇukkup = paṅg-onṇu | innāttu
- Pa(Va)livalak-kūrrattu-
- 934 k-Kaṇṇāppil Bhāradvāja-gōtrattu Āpastambha-sūtra[t*]tu Vaṅgippurattuk-
- Kōkilāpōṣaṇ Vaikundaṇ
- 935 Śrīmādhava-daṣapuriyaṇukkup = paṅg-onṇu | Ivvūr Murggala-gō[tra*]ttu
- Āpastambha-sūtrattuk = Kaviṇi Mahē-
- 936 śvaraṇ Sundara-daṣapuriyaṇukkup = paṅg-onṇu | innāttu Iṇaiyāṅkuḍi Vādhūla-gōtrattu Āpastambha-sū-
- 937 trattuk-Kāṇjaḷ¹ Uchchatarapōṣaṇ Kaṇṇaṇ Saṅguśakkara-gaḍādhara-sahasraṇu-
- kkup = paṅg-onṇu | innāt-
- 938 tōt-Takkaḷūr-nāttu Attikōśamaṅgalattu Murggala-gōtrattu Āpastambha-sūtrattu
- Akki-Vishṇu Nārāyaṇa-kra-
- 939 ma[vi]ttaṇukkup = paṅg-onṇu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattuk-
- Kuñchappavvil Tiruvaraṅgaṇ

¹ Written as *ḷcha*.

- 940 Koṇḍaya-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Saṁkṛiti-gōtrattu Baudhāyaṇa-
 941 sūtrattu Iruṅgaṇḍi Tiruveṇ(ṇ)kāḍaṇ Arumolideva-daśapuriyaṇukkup = paṅg-onṇu | i-
 942 vvūr Murggala-gōtrattu Āpastambha-sūtrattu Ākki-Nārāyaṇaṇ Viṣṇudēva-
 daśapuriyaṇu-
 943 kkup = paṅg-onṇu | innāttut-Tālaikkudī Murggala-gōtrattu Āpastambha-sūtra-
 ttuku(k) = Kavi-
 944 ṇi Attōṇaṇ Vāmaṇa-sahasraṇukkup = paṅg-onṇu | innāttu Inṇaṇāttu-Nerku-
 945 ppai Hārīta-gōtrattu Āpastambha-sūtrattup = Paśumpurattu Dāmōdaraṇ Mādhava-
 saha-
 946 sraṇukkup = paṅg-onṇu | ivvūr Vādhūla-gōtrattu Āpastambha-sūtrattuk =
 Kārambichchettuk-Kandāḍai-
 947 Aṅgiperumāṇ Tiruvārūr-aḍigaḷ-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Hārīta-
 gōtrattu Āpastam-
 948 bha-sūtrattu Ōḍapurai Śrīdharan Mahāśeṇa-kramavitta-sōmayājikkup = paṅg-
 onṇu | innāttu Vima-
 949 laśittamaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr-Tiruvaraṇ-
 gaṇ Śrīkumāra-daśapuri-
 950 yaṇukkup = paṅg-onṇu | innā[?]*tut-Tēvūr-nāttuk-Kiḷlikudī Ātraya-gōtrattu
 Āpastambha-sūtrat-
 951 tu Dvēdaigōmapurattu Śaṅkaranārāyaṇaṇ Nārāyaṇa-kramavittanukkup = paṅg-
 onṇu | innāttu Māra-
 952 kkamaṅgalattu Saṁkṛiti-gōtrattu Satyāśhāḍha-sūtrattu Patma(dma)nābhaṇ
 Yajñātma-daśapuriyaṇukkup = paṅg-o-
 953 ṇṇu | ivvūr Kuṇḍiṇa-gōtrattu Satyāśhā[ḍha]-sūtrattu Niṇṇayil Yajñamādhava
 -daśapuriyaṇukkup = pa[ṇ]-

Twentysecond Plate: First Side

- 954 g-onṇu | innāttu Ārvalak-kūṇṇattuk = Ko-ṇaṇkudī Gautama-gōtrattu Āpa-
 955 stambha-sūtrattu Vaṅgippurattup-Pāḍākaṇ Mahādēvaṇ Dāmōdara-daśapuriya-
 956 nukkup = paṅg-onṇu | innāttu Neṇmali-nāttu Ārārūr Kāśyapa-gōtrattu Āpa-
 957 stabha-sūtrattu Vaṅgippurattu Ādittapiḍāraṇ Sōlaippirāṇ Bhaṭṭaṇukkup = paṅ-
 958 g-onṇu | innāttuk-Kuṇṇiyūr Gautama-gōtrattu Āpastambha-sūtrattu
 959 Irāyūrp-Puṇjettipōsaṇ Chaṭṭi-Dōṇa-daśapuriyaṇukkup = paṅg-onṇu | innā-
 960 tṭu Nedumaṇal = āgiya Maḍaṇamaṇjarich-chaturvvēdimaṅgalattuk-Kuṇḍiṇa-
 gōtrattu Sa-
 961 tyāśhāḍha¹ -sūtrattu Niṇṇayil-Śrīkṛishṇaṇ-Kaṇṇa-daśapuriyaṇukkup = paṅg-onṇu | i-
 962 vvūr Gautama-gōtrattu Satyāśhāḍha-sūtrattu Nerkuṇṇattu Ādivarāha Yajña-
 963 datta-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Sā(Sa)tyā-
 964 śhāḍha-sūtrattu Niṇṇayil Śrīkṛishṇaṇ Dāmōdara-daśapuriyaṇukkup = paṅ-
 965 g-onṇu | ivvūr Mādhala-gōtrattu Satyāśhāḍha-sūtrattu Nellikku-
 966 dirt-Tattapaṭṭaṇ Śrīkṛishṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Gautama-

¹ ḍha is written as O

- 967 gōtrattu Satyāshāṭha(dha)-sūtrattu Nerkkunṇattu-Chaṇṇakumāraṇ Śrī(kri*)shpa-
 968 kramavittanukkuṇṇu = paṅg-onṇu | ivvūr Vādhūla-gōtrattu Āpastambha-sū-
 969 trattuk = Kuṇḍūr Gōvarttanṇ Śrīrāma-daśapuriyanukkuṇṇu = paṅg-onṇu | ivvūr
 Vatsa-gōtrattu Ā-
 970 pastambha-sūtrattup = Pirpiraiḱ-Kūlakumāraṇ Śrīrāma-daśapuriyanukkuṇṇu = paṅg-
 onṇu | ivvūr-
 971 r Kausika-gōtrattu Āpastambha-sūtrattu Velaveṭṭi Nambi-Dāmōdaraṇ Subrah-
 maṇya-
 972 daśapuriyanukkuṇṇu = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk =
 Kampiṭa
 973 Eluvaḍiyāṇ Akkumārabhaṭṭanukkuṇṇu = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu
 Āpastamb-
 974 bhā-sūtrattu Vāṅgippuṇṇattuk-Karavattī Śrīkṛishṇaṇ Tiruvikrama-sahasraṇukkuṇṇu =
 paṅg-onṇu | ivvūr-
 975 r Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Śrīkṛishṇaṇ Aggī(ni)
 dāma-daśapuriyanukku-
 976 p = paṅg-onṇu | ivvūr Kausika-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi Śrīkṛishṇaṇ
 Ā-
 977 rāvamudubhaṭṭanukkuṇṇu = paṅg-onṇu | ivvūr Kausika-gōtrattu Āpastambha-
 sūtrattu

Twentysecond Plate: Second Side

- 978 Iruṅgaṇḍi-Tiruvēṅgaḍavaṇ Nārāyaṇabhaṭṭanukkuṇṇu = paṅg-onṇu | ivvūr Bhāra-
 dvāja-gō-
 979 trattu Āpastambha-sūtrattu Makaṣirai Mādhavaṇ Yajñaya-sahasraṇukkuṇṇu = paṅg-
 onṇu |
 980 ivvūr Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr Eluvaṇ Ārāvamudu-sahas-
 raṇu-
 981 kkup = paṅg-onṇu | Nittavinōda-vaḷanāṭṭu Āyūrḱ-kūṇṇattu Amitraṇallich-
 chaturvēḍimaṇ-
 982 galattu Bhāradvāja[ja*]-gōtrattu Āśvalāyaṇa-sūtrattuk = Korōvit-Tiruveṇkāṭṭaḍigaḷ
 983 Cheṭṭaya-kramavittanukkuṇṇu = paṅg-onṇu | ivvūr Kausika-gōtrattu Āpastambha-
 sūtrat-
 984 up = Peruṇallit-Tiruveṇkāṭṭaḍigaḷ Chaṇṇa Kanda-kramavittanukkuṇṇu = paṅg-onṇu
 | iv-
 985 vūr Kausika-gōtrattu Āpastambha-sūtrattu Iruṅgaṇḍi-Tiruveṇkāṭṭaḍigaḷ Śrī-
 kṛishṇa-
 986 kramavittanukkuṇṇu = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-
 sūtrattuk =
 987 Korōvit-Tiruveṇkāṭṭaḍigaḷ Dāmōdara-sahasrasōmayājikkup = paṅ-
 988 g-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Chēṭṭapōṣa-

- 989 n Asvatthāmaṇ Dāmōdara-sahasraṇukkup = paṅg-onṇu | ivvūr Gō(Gau)-
 990 tama-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇattuch-Chettapōṣaṇ Hiranya-
 991 garbhaṇ Śaṅkaranārāya[ṇa*]bhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-
 gōtrattu
 992 Āpastambha-sūtrattuk = Kuṇḍūr-Karumāṇikkaṇ Nārāyaṇa-Kandasahasraṇuk-
 993 kup = paṅg-onṇu | ivvūr Bhāradvā[ja*]gōtrattu Āpastambha-sūtrattuk = Korōvit-
 Tiruvara-
 994 ṅgadēvaṇ Kōlavarāha-kramavittaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-
 gōtrattu
 995 Āpastambha-sūtrattuk = Korōvit-Tiruvaraṅgadēvaṇ Nārāyaṇa-kramavittaṇukkup
 = paṅg-o-
 996 nṇu | innāṭṭu Narasiṅgamaṅgalattu Bhāradvāja-gōtrattu Āpastambha-sūtrattu
 Ilakka-
 997 ndirattu Gaṅgādharan Iravidēva-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Gautama-
 gō-
 998 trattu Āpastambha-sūtrattuk = Kuravaśari Vāmaṇaṇ Kōlayadaśapuriyaṇukkup =
 paṅg-onṇu |
 999 innāṭṭu Irumpuḍal = āgiya Manukulachūḍāmāṇi-chchatturvvēdimaṅgalattu-
 Nitundiṇa-gōtrat-
 1000 tu Baudhāyaṇa-sūtrattu Irāyūr-Chottai Svāmidāsaṇ Achchattj-bhaṭṭaṇukkup =
 paṅg-o-
 1001 nṇu | ivvūr Gargga-gōtrattu Āśvalāyaṇa-sūtrattu Vaṅgippuṇattu Trivikramaṇ
 Channa-

Twentythird Plate: First Side

- 1002 di-bhaṭṭaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattut
 = Taṇukkil Attiṇḍaṇ Ya-
 1003 jñabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Nitundiṇa-gōtrattu Baudhāyaṇa-sūtrattu
 Irāyūr-Cho-
 1004 tṭai Trivikramaṇ Devacha(śa)ṇma-daśapuriyaṇukkup = paṅg-onṇu | ivvūr
 Kāśyapa-gōtrattu Āpa-
 1005 stambha-sūtrattuk = Kuṇḍūr-Cheyantakumāraṇ Yajñanārāyaṇa-daśapuriyaṇu-
 kkup = paṅg-onṇu | ivvūr
 1006 Gautama-gōtrattu Āpastambha-sūtrattu Irāyūr Mādhavaṇ Tiruvaraṅga-nārāyaṇa
 -bhaṭṭaṇukkup = paṅg-o-
 1007 nṇu | ivvūr Kāśyapa gōtrattu Āpastambha-sūtrattuk = Kāṇjaip-Porūmāraṇ Tiru-
 venkāṭṭaḍi-
 1008 gaḷ-kramavittaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-
 sūtrattuk = Kumilūr-
 1009 Kumārapercumāṇ Dhūrtasvāmi-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kāśyapa
 -gōtrattu Āpastambha-sū-

- 1010 trattu Vaṭṭamaṇi Keśavaṇ Dāmōdarabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Bhāra-
dvāja-gōtrattu Āpa-
1011 stambha-sūtrattuk = Kumilūr Nārāyaṇaṇ Kumāraparumāṅbhaṭṭaṇukkup = paṅg-
onṇu | ivvūr-
1012 r Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattuk = Kōmaḍattuk-Kandayaṇ Yājñabhaṭṭa-
sōmayā-
1013 jikkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kalava-
kkūrt-Tiru-
1014 varaṅganārāyaṇaṇ Viṣṇunandibhaṭṭa-sarvvakratuyājikkup = paṅg-onṇu | ivvūr
Kutsa-gōtra-
1015 ttu Āpastambha-sūtrattu Oḍimukkil Tiruviśalūraḍiga| Śrī-Mādhava-kramavitta-
ṇukkup = paṅ-
1016 g-onṇu | ivvūr Lōhita-gōtrattu Āpastambha-sūtrattuk-Kārambichcheṭṭut-Tūr-
1017 ppil Lakṣmaṇaṇ Tirukkada-kramavittaṇukkup = paṅg-onṇu | ivvūr Gautama-
gōtrat-
1018 tu Āpastambha-sūtrattu Mūṭta-Nārāyaṇaṇ Kumārakanda-kramavittaṇukkup =
paṅg-onṇu | ivvūr Gautama-
1019 gōtrattu Āpastambha-sūtrattu Irāyūr Sūryyadēvaṇ Kumārakanda-kramavittaṇu-
kkup = paṅg-onṇu | ivvūr
1020 Kutsa-gōtrattu Āpastambha-sūtrattu Oḍimukkil Sōmadēvaṇ Tiruviśalūraḍiga|
daśapuriyaṇu-
1021 kkup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōma-
puṇattu Janṇa-
1022 rēvi Śrīkṛṣṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha
sūtrattu Muttu-
1023 lāmpuṇattu Dōṇaiyaṇ Vāmaṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr = Ātraya
gōtrattu Āpa-
1024 stambha-sūtrattu Iruṅgaṇḍi Nārāyaṇaṇ Tiruvaraṅganārāyaṇa-bhaṭṭaṇukkup =
paṅg-onṇu | ivvūr
1025 Nitundīṇa-gōtrattu Baudhāyaṇa-sūtrattu Irāyūr-Choṭṭai Yājñātmaṇ Trivikrama
-bhaṭṭaṇukku-
1026 p = paṅg-onṇu | ivvūr Nitundīṇa-gōtrattu Baudhāyaṇa-sūtrattu Irāyūr-
Choṭṭai Yājña-

Twentythird Plate: Second Side

- 1027 n = Ārāvamiudu-bhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastam-
bha-sūtrattuk = Kārambichcheṭṭu Nā-
1028 rāyaṇaṇ Tammaḍi-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu
Āpastambha-sūtrattuk-Kirā-
1029 ṇḍi Adiga| Dēvadēvēśa-sahasraṇukkup = paṅg-onṇu | ivvūr Gargga-gōtrattu
Āśvalāyaṇa

- 1030 sūtrattu Vaṅgippuṟattu Aṇṇandi Aiyyaṇambi-bhaṭṭaṇukkup = paṅg-oṇṇu |
ivvūr Kauśika-gōtrattu
- 1031 Āpastambha-sūtrattu Muttulāmpuṟattu Attōṇaṇ Dāmōdarakramavittaṇukkup =
paṅg-oṇṇu | ivvūr
- 1032 Kauśika-gōtrattu Drāhyayaṇa-sūtrattuk = Kuppetteṭṭu-Yajñasvāmi Tiruveṇkāḍa-saha-
sraṇukkup = paṅg-o-
- 1033 ṇṇu | ivvūr Vāsishṭha-gōtrattu Jayima(mi)ṇi-sūtrattu Marudūr Iravidēvan Śrī-
rāmaṇukkup = paṅg-oṇ-
- 1034 ru | innāṭṭu Muḍichchōpāṭṭu Jananādha(tha)ch-chaturvēdimaṇgalattu Hārīta-
-gōtrattu Āpastambha-sūtrattuk =
- 1035 Kuravaśarik-Kayilāyaṇ Nārāyaṇa-daśapuriyaṇukkup = paṅg-oṇṇu | ivvūr Bhāra-
dvāja-gōtrattu Āpa-
- 1036 stambha-sūtrattup = Piṇukkippuṟattuch-Chāṅkaranārāyaṇaṇ Nārāyaṇa-bhaṭṭaṇu-
kkup = paṅg-oṇṇu | i-
- 1037 ivvūr Bhāradvāja-gōtrattu Āpasta[mbha*]sūtrattup = Piṇukkippuṟattu Vaḍugaṇ
Purushōttama-saha-
- 1038 [sra*]ṇukkup = paṅg-oṇṇu | ivvūr Kāśyapa-gōtrattu Āpastambha sūtrattuk =
Kākkalūrch-Chaṇ-
- 1039 ṇaṇ Nārāyaṇa-sahasraṇukkup = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Āpastambha-
sū-
- 1040 trattuk = Kaṇḍēṇṇu-Tēvaṇ Mādhava-sahasraṇukkup = paṅg-oṇṇu | ivvūr Kuṇḍiṇa-
gōtrat-
- 1041 tu Āpastambha-sūtrattu Muṇichcheṭṭu Mādhavaṇ Bhavarudra-sahasraṇukkup =
paṅg-oṇṇu | ivvūr
- 1042 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Munnirppaḍi-Māhāsēnaṇ
Vaḍuga-
- 1043 ya-sahasraṇukkup = paṅg-oṇṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Āsuri-
Dāmōdaraṇ Veṇ-
- 1044 ṇaya-sahasraṇukkup = paṅg-oṇṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-
sūtrattup = Piṇukkippuṟa-
- 1045 ttuch-Chāṇaśaṇmaṇ Tirukkaṇṇapuradēva-kramavittaṇukkup = paṅg-oṇṇu | ivvūr
Bhāradvāja-gōtrattu Āpastambha-
- 1046 sūtrattup = Piṇu(ṇu)kkippuṟattuch-Chāṇaśaṇmaṇ Nārāyaṇa-sahasraṇukkup = paṅg-
oṇṇu | ivvūr Hārīta-gōtra-
- 1047 ttu Āpastambha-sūtrattuk = Kuravaśari Uludamaṇ Yajñātma-kramavittaṇukkup
= paṅg-oṇṇu | ivvūr Vādhūla-
- 1048 gōtrattu Āpastambha-sūtrattu Uchchatarapōśaṇ Agnich(śa)-rmaṇ Kāḷi-Urudra-
bhaṭṭaṇukkup = paṅg-oṇṇu | iv-
- 1049 vūr Bhāradvāja-gōtrattu Āpastambha-sūtrattup = Piṇukkippuṟattu Vaḍugayaṇ
Chāṇṇaya-sahasraṇukkup = pa-
- 1050 ṅg-oṇṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkaī Dāmō-
daraṇ Periyaṇambi-

1051 kramavittanukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk =
Kuravaśari Śīrāmaṇ Nārāya[ṇa*]-saha-

Twentyfourth Plate: First Side

- 1052 sraṇukkup = paṅg-onṇu | ivvūr Kuṇḍīṇa-gōtrattu Āpastambha-sūtrattu Eṭṭukkūrch-
Chāṇayaṇ Agnikumā-
1053 rabhaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk =
Kaṇḍēṇṇut-Tēvaṇ Maṇ-
1054 galanambi-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastam-
bha-sūtrattu Muṇṇirppaḍi-
1055 Kōvaḍi-Tiruvēṅgaḍa-sahasraṇukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpas-
tambha-sūtrattu-
1056 k = Kuravaśi(śari)t-Tiruveṇkāḍaṇ Mādhava-kramavittanukkup-paṅg-onṇu | ivvūr
Bhāradvāja-gōtrattu Ā-
1057 [pa*]stambha-sūtrattu Muṇṇirppaḍi-Kēśavaṇ Kōvaḍibhaṇukkup = paṅg-onṇu |
ivvūr Gautama-gōtra-
1058 ttu Sartyā(ṭyā)shāḍha-sūtrattu Nerkuṇṇattu Akkinārāyaṇaṇ Śrīkṛishṇa-sahas-
raṇukkup = paṅg-onṇu |
1059 ivvūr Kuṇḍīṇa-gōtrattu Satyāshāḍha-sūtrattu Niṇṇayil Yajñaṇ Chēntambibhaṇṭa-
1060 nukkup = paṅg-onṇu | ivvūr Lōhita-gōtrattu Kātyāyaṇa-sūtrattup-Pulippuṇa-
1061 ttu Mahāśēṇaṇ Śrīmādhava-kramavittanukkup = paṅg-onṇu | ivvūr Bhāradvāja-
1062 gōtrattu Kātyāyana¹-sūtrattu Pēchchaṇkilāṇ Mahēśvaraṇ Sōmadēvabhaṇṭaṇu-
1063 kkup = paṅg-onṇu | ivvūr Śāṇḍīlya-gōtrattu Kātyāyaṇa-sūtrattuch-Chiṅgarattut =
To-
1064 ōgalpirāṇ Kēśava-kramavittanukkup-paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu
1065 Kātyāyaṇa-sūtrattu Veṇṇichcheṭṭu Gōvindaṇ Dāmōdara-kramavittanukkup =
paṅg-onṇu | ivvūr
1066 Bhāradvāja-gōtrattu Kātyāyaṇa-sūtrattu Vaṅgippuṇattut-Tāyapirāṇ Śrīkṛishṇa
-kramavittanukkup = paṅ-
1067 g-onṇu | ivvūr Vatsa-gōtrattu Kātyāyaṇa-sūtrattu Suraśārambi Agnichā(śa)
rmaṇ Nāgatōṇa-kra-
1068 mavittanukkup = paṅg-onṇu | ivvūr Lōhita-gōtrattu Kātyāyaṇa-sūtrattup = Pulip-
puṇattu Muṇḍi-
1069 śvaraṇ Ravidāsa-kramavittanukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu
Kātyāyaṇa-sūtrattup-Pē-
1070 chchaṇkilāṇ Muṇḍiśvaraṇ Nāgasvāmi-bhaṇṭanukkup = paṅg-onṇu | ivvūr
Bhāradvāja-gōtrattu Kātyāyaṇa-sū-
1071 trattu Vaṅgippuṇattu Sarvvādityaṇ Jātavēda-kramavittanukkup = paṅg-onṇu |
ivvūr Bhāradvāja-

¹ Read Kātyāyana. This wrong spelling occurs in this and the following lines.

- 1072 gōtrattu Kātyāyana-sūtrattu Urupputtūrt-Tiruvinnagarninṇāṇ Adigaṇambi-
kramavittañukkup = pa-
1073 ṇṅ-onṇu | ivvūr Vatsa-gōtrattu Kātyāyana-sūtrattu Surasārambik-Kavaiyaṇa-
śarmaṇ Śrīdatta-kramavi-
1074 ttaṇukkup = paṇṅ-onṇu | ivvūr Lōhita-gōtrattu Kātyāyana-sūtrattup = Pulippuṇattu
Nāga[svā]-

Twentyfourth Plate: Second Side

- 1075 mi Vēdagarbhaṇukkup = paṇṅ-onṇu | ivvūr Vatsa-gōtrattu Kātyāyana-sūtrattu
Surasārambi Yajñaṇ Naraśi-
1076 ṇga-kramavittañukkup = paṇṅ-onṇu | ivvūr Lōhita-gōtrattu Kātyāyana-sūtrattup
= Pulippuṇattu Śrīdha(da)tta-
1077 ṇ Śrīkṛiṣṇa-kramavittañukkup = paṇṅ-onṇu | ivvūr Māṇḍavya-gōtrattu Kātyā-
yaṇa-sūtrattu Muḍum[bai*] Naraśiṅga-
1078 ṇ Śrīmādhava-kramavittañukkup = paṇṅ-onṇu | innāṭṭuch-Chirriṇṇpāl = āgiya Para-
mēśvaramaṇḍalattu Sarṇkṛiṭi-gō-
1079 trattu Āpastambha-sūtrattu Iruṇḍaṇḍi Kālida(ya)marddaṇṇ Rishikēśava-daśa-
puriyaṇukkup = paṇṅ-onṇu |
1080 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Dēvā[da*]tta-nārāyaṇa-daśa
puriyaṇukkup = paṇṅ-onṇu |
1081 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Urupputtūrk-Koṇḍayaṇ Śrīdhara
-kramavittañukkup = paṇṅ-onṇu |
1082 ivvūr Bhāradvāja-gōtrattu Āpastamba-sūtrattuch = Cheṭṭapōśaṇ Tiruppiyūraṇ
Tiruchchēraṇ-Nārāyaṇa-daśapuriyaṇukku-
1083 p = paṇṅ-onṇu | ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr Dēva-
dattaṇ Cheṭṭambi-sahasra-
1084 ṇukkup = paṇṅ-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kākkalūr
Śrī-
1085 kṛiṣṇaṇ Rāmadēva-kramavittañukkup = paṇṅ-onṇu | innāṭṭuk-Kāṇḍāṇa-nāṭṭu
Viśayālaya-
1086 ch-chaturvvēdimāṇḍalattu Ātraya-gōtrattu Āpastambha-sūtrattu Dvēdaigōma-
puṇattu
1087 Aiyyaṇ-perumāṇ Svāmikumārabhaṭṭañukkup = paṇṅ-onṇu | ivvūr Kuṇḍiṇa-gōtrat-
1088 tu Āpastambha-sūtrattuk = Kuṇḍūr Kāṭaka-sōmayāji Irāmadēva bhaṭṭañukkup
= paṇṅ-onṇu |
1089 ivvūr Ātraya-gōtrattu Āpastambha-sūtrattuk = Kārāmbicheṭṭu Vēmbūr-pōśaṇ
Vi-
1090 paidāmaṇ Śōlaippirāṇ-sahasraṇukkup = paṇṅ-onṇu | ivvūr Ātraya-gōtrattu
Āpastambha-sūtra-
1091 ttuk-Kārāmbicheṭṭu Vēmbūr-pōśaṇ Viṇaidāmaṇ Gōvinda-sahasraṇukkup =
paṇṅ-onṇu | ivvūr

- 1092 Bhāradvāja-gōtrattu Āpastambha-sūtrattu Uruppuṭṭūr Iśvaraṇ Mādhavabhaṭṭa-
nukkuṭup = paṅg-onṇu | ivvūr
1093 Bhāradvāja-gōtrattu Āpastambha-sūtrattuk-Kāṅṇirai Paraṇjōti Attōṇa-sahasra-
nukkuṭup = paṅg-onṇu |
1094 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Vaṅgippuṭṭu Adiga Pa(Bha)vas-
vāmibhaṭṭanukkuṭup = paṅg-on-
1095 ru | innāṭṭu Veṇṇik-kūṭṭattu Oḷimadi Vatsa-gōtrattu Āpastambha-sūtrattuk =
Kuṇḍūrti-Tirukkumāraṇ
1096 Yajñaya-daśapuriyaṇukkuṭup = paṅg-onṇu | innāṭṭup-Pūvaṇūr = āgiya Avanikēsa-
rich-chaturvvēdimaṅgalattu Dēva-
1097 rāta-gōtrattu Āśvalāyaṇa-sūtrattuch = Chemburāi Mahādēvaṇ Nirāpavi[pi]bhāva
(?)ṅgavikkup = paṅ-

Twentyfifth Plate: First Side

- 1098 [ṅgavikkup = paṅ]'g-onṇu | ivvūr Ātraya-gōtrattu Āśvalāyaṇa-sūtrattup = Pūvaṇūr
Sōmayāji-
1099 Jātavēdabhaṭṭanukkuṭup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āśvalāyaṇa-sūtrattu
Chandiraśē-
1100 kharāṇ Śiṅunambibhaṭṭanukkuṭup = paṅg-onṇu | ivvūr Rāthitara-gōtrattu Āśvalā-
yaṇa-sūtra-
1101 ttu Idaiyāṅṇumaṅgalattu Nilakaṇṭan Śriviśṇuviṇṇukkuṭup = paṅg-onṇu | ivvūr
Ātraya-gō-
1102 trattu Āśvalāyaṇa-sūtrattuch = Chirunambi Chandiraśēkhara-sahasraṇukkuṭup =
= paṅg-onṇu | ivvūr
1103 Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattu Anantaṇ Dāmōdaraṇukkuṭup = paṅg-onṇu |
ivvūr-
1104 r Rāthitara-gōtrattu Āśvalāyaṇa-sūtrattu Eluvaṇpaṭṭanukkuṭup = paṅg-onṇu | ivvūr
Ātraya-
1105 gōtrattu Āśvalāyaṇa-sūtrattu Vādavūr Maṅgaippirāṇ Śivaṇukkuṭup = paṅg-onṇu |
ivvūr
1106 Ātraya-gōtrattu Āśvalāyaṇa-sūtrattu Uraṇ Tattaṇukkuṭup = paṅg-onṇu | innā-
1107 ṭṭuk-Kiḷp-Pūṇḍiya (y = ā)giya Oḷōkamahādēvich-chaturvvēdimaṅgalattu Hāritagō-
1108 trattu Āśvalāyaṇa-sūtrattuch = Chēndaṇ Śrīkṛishṇapura-Nāgaṇukkuṭup = paṅg-onṇu
| iv-
1109 vūr Kauśika-gōtrattu Āśvalāyaṇa-sūtrattuch = Chirū-Koṭṭaiyūr Nārāyaṇa-
1110 Paḷlikonḍāṇ-sahasraṇukkuṭup = paṅg-onṇu | ivvūr Parāśara-gōtrattu
1111 Āśvalāyaṇa-sūtrattut-Tiruppēr Subrahmaṇyaṇ Śrīkṛishṇa-sahasraṇukkuṭup = paṅg-
on-
1112 ru | ivvūr Kauśika-gōtrattu Āśvalāyaṇa-sūtrattuch = Chirū-Koṭṭaiyūr Tattaṇ
Tatta-sahasra-

¹ See note 1, p-153

- 1113 ṇukkup = paṅg-onṇu | ivvūr Kuṇḍina-gōtrattu Āśvalāyana-sūtrattu Nālūr Venkā-
ttudēva-
1114 ṇ Chetṭiperumāṇbhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āśvalāyana-
sūtra-
1115 ttu Nālūr Śrīdharan Trivikrama-sahasraṇukkup = paṅg-onṇu | ivvūr Kuṇḍina-
gōtrattu Āśva-
1116 lāyana-sūtrattu Nālūr Pa[ramē]śvaran Kōla-Vāmaṇabhaṭṭaṇukkup = paṅg-onṇu |
ivvūr Kā-
1117 śyapa-gōtrattu Āśvalāyana-sūtrattu Nālūr Śrīdharan Subrahmaṇyaṇukkup = paṅg-
-onṇu | i-
1118 vvūr Kauśika-gōtrattu Āśvalāyana-sūtrattu Vājavēji (pēyayāji)-Trivikrama-sōmayā-
jikkup = paṅg-o-
1119 ṇṇu | ivvūr Kauṇḍinya-gōtrattu Āśvalāyana-sūtrattu Nālurch-Chetṭi Śrīvāsudēva-
ṇukkup =
1120 paṅg-onṇu | ivvūr Kauṇḍinya-gōtrattu Āśvalāyana-sūtrattu Nālūr Māraṇ Trivi-
kramabha-

Twentyfifth Plate: Second Side

- 1121 ṭṭaṇukkup = paṅg-onṇu | ivvūr Kauṇḍinya-gōtrattu Āśvalāyana-sūtrattu Nārāyaṇaṇ
Yajñā-
1122 tma-sahasraṇukkup = paṅg-onṇu | ivvūr Kuṇḍina-gōtrattu Drāhyāyana-sūtrattut
-Tirumaṇḍalattu Nārā-
1123 yaṇaṇ Vāsudēvaṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Drāhyāyana-sūtrattu
Araṇaip-
1124 puṇṇattut-Tiruvaraṇaṇ Chaṇṇayaabhaṭṭa-sōmayājikkup = paṅg-onṇu | ivvūr
Kauśika-gōtrattu Drāhyāya-
1125 ṇa-sūtrattu Araṇaiippuṇṇattut-Chaṇṇayaṇ Viṣṇukāḍa-sahasraṇukkup = paṅg-
onṇu | ivvūr Kauśika-gō-
1126 trattu Drāhyāyana-sūtrattu Araṇaiippuṇṇattut-Tiruvaraṇaṇ Yajñātma-sahasraṇu-
kkup = paṅg-onṇu | ivvūr Hā-
1127 rita-gōtrattu Drāhyāyana-sūtrattut = Tuṇṇumūḍūr Śaravaṇaṇ Narasimha-sahasra-
ṇukkup = paṅg-onṇu |
1128 ivvūr Hārīta-gōtrattu Drāhyāyana-sūtrattut = Tuṇṇumūḍūr-Kāḷaperumāṇ Vāmaṇa
-sahasraṇukkup = paṅ-
1129 g-onṇu | ivvūr Hārīta-gōtrattu Drāhyāyana-sūtrattut = Tuṇṇumūḍūr Patmanābhaṇ
Kumā-
1130 raḍi-kramavittaṇukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Drāhyāyana-
sūtrattu
1131 Araṇaiippuṇṇattut-Tiruvaḍi Periyanaṇbi-daśapuriya-sōmayājikkup = paṅg-onṇu |
1132 ivvūr Kauśika-gōtrattu Drāhyāyana-sūtrattu Araṇaiippuṇṇattup = Periyanaṇbi Tiru-
vaḍigaḷ Bhaṭṭa-

- 1133 nukkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Drāhyāyana-sūtrattu Araṇaippu-
 1134 rattup-Periyanambi-Dāmōdara-kramavittanukkup = paṅg-onṇu | ivvūr Vatsa-
 -gōtrat-
 1135 tu Kātyāyana-sūtrattu Surasārambi Nārāyaṇa Śrīkṛṣṇabhāṭṭanukkup = paṅg-
 -onṇu |
 1136 ivvūr Bhāradvāja-gōtrattu Kātyāyana-sūtrattu Vaṅgippurattu Mādhavaṇ Śrī-
 kumāra-kramavittanukku-
 1137 p = paṅg-onṇu | ivvar(vvūr) Vatsa-gōtrattu Kātyāyana-sūtrattu Surasārambi
 Śrīkumāraṇ Bhāṭṭanambibhāṭṭanukkup =
 1138 paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kātyāyana-sūtrattu Uṇuppuṭṭūrt-Tāliperu-
 mā-Nārāyaṇa-
 1139 kramavittanukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kātyāyana-sūtrattu
 Vaṅgippurattu Yajña-
 1140 u Viṣṇubhāṭṭanukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Kātyāyana-
 sūtrattu Vaṅgippurattu Mā[dha]-
 1141 va-Nāgasvāmi-kramavittanukkup = paṅg-onṇu | ivvūr Dhanañjeya-gōtrattu Kātyā-
 yana-sūtrattu Sura-
 1142 sārambi Kēśavaṇ Śōmadigaṭ-kramavittanukkup = paṅg-onṇu | ivvūr Dhanañjeya-
 -gōtrattu
 1143 Kātyāyana-sūtrattu Surasārambi Kumāraperumāṇ Akkiṣaṇma-kramavittanuk-
 kkup = paṅg-onṇu | ivvūr

Twenty-sixth Plate: First Side

- 1144 Bhāradvāja-gōtrattu Kātyāyana-sūtrattu Uṇuppuṭṭūrt-Tāliperumāṇ Śrīdhara-
 kramavittanukkup = paṅg-o-
 1145 nṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattuch-Cheṭṭa-pōṣaṇ Śrīkayilāsan
 Irāmādēva-daśa-
 1146 puriyaṇukkup = paṅg-onṇu | ivvūr Kuṇḍīṇa-gōtrattu Āpastambha-sūtrattu
 Nāiṇaṇai¹-Veṇṇidā-
 1147 maṇ Yajñabhāṭṭa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Vāsishṭha-gōtrattu
 Āpastambha-sūtrattu Na-
 1148 ḍērpalli Appayaṇ Bhāskara-bhāṭṭanukkup = paṅg-onṇu | ivvūr Kuṇḍīṇa-gōtrattu
 Āpastambha-sūtrat-
 1149 tuk = Kudiyūr Dāmōdaraṇ Ādittapiḍāra-daśapuriyaṇukkup = paṅgonṇu | ivvūr
 Kāśyapa-gōtrattu Āpasta-
 1150 mbha-sūtrattuk = Kuṇḍūr Mahādēvaṇ Chandirakumāra-daśapuriyaṇukkup =
 paṅg-onṇu | ivvūr Vatsa-gōtrat-
 1151 tu Āpastambha-sūtrattuk = Kuṇḍūr Perumāṣambi Sūryyadēvabhāṭṭanakkup =
 paṅg-onṇu | ivvūr Kau-

¹ For Sāhaṇai

- 1152 śika-gōtrattu Āpastambha-sūtrattuk = Kāñjaip-Perumuñjūraṅ Dōṇaiyaṅ Trailō-
 1153 kyalōchana-daśapuriyaṅkukup = paṅg-onṇu | ivvūr Gergga-gōtrattu Āpastambha
 sūtrat
 1154 tuk = Kuñjappavvil Harisvāmi-Nārāyaṇa-daśapuriyaṅkukup = paṅg-onṇu | ivvūr
 Vādhūla-gō-
 1155 trattu-Āpastambha-sūtrattup = Piṇṇāndūr Tiruvaraṅganārāyaṇaṅ Tiruviṇṇagar-
 niṇṇāṇ-daśapuriyaṇu-
 1156 kkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu
 Hṛisāḷa-Sūryyaku-
 1157 māraṅ Gōvindaḷḷaṅkukup = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha
 -sūtrattuk = Kāñjaip-Pe-
 1158 rumuñjūraṅ Trailokyaloḇanaṅ Maḍiśūdaḷḷaṅkukup = paṅg-onṇu | ivvūr
 Kauśika-gō-
 1159 trattu Āpastambha-sūtrattuk = Kirāñjīt-Tiruvenkāḍaṅ Yajñaya-sahasraṅkukup =
 paṅg-onṇu | ivvūr Kuṇḍiṇa-
 1160 gōtrattu Āpastambha-sūtrattu Uviyūrt-Tiruviṇṇagarpinṇāṅ Śrīrāma-sahasraṅu-
 kkup = paṅg-onṇu | ivvūr Bhā-
 1161 radvāja-gōtrattu Āpastambha-sūtrattuk = Kuravaśarit-Tammaḍiga | Śrīdhara-saha-
 sraṅkukup = paṅg-onṇu | ivvūr
 1162 Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk = Kuravaśari Śrīkṛishṇaṅ Porṇṇa-
 sahasraṅkukup = paṅg-onṇu
 1163 | ivvūr Aupamāya-gōtrattu Āpastambha-sūtrattu Uviyūr Śrīrāmaṅ Yajñaya-
 kramavittaṅkukup = paṅg-onṇu | i-
 1164 vvūr Bhāradvāja-gōtrattu Āśvalāyaṇa-sūtrattuk = Kuravaśari Nārāyaṇaṅ Śrīkṛishṇa
 -sōmayājjikkup = paṅg-onṇu | i-
 1165 vvūr Kuṇḍiṇa-gōtrattu Bhārajdvāja-sūtrattuch = Chidukkai-Nambi Tāḷi-Śaṅkara-
 nārāyaṇa-kramavittaṅkukup = paṅg-onṇu | ivvūr
 1166 r Murggala-gōtrattu Āpastambha-sūtrattu Ākki-Agnīchatmaṅ (śārmaṅ) Śrīdhara-
 kramavittaṅkukup = paṅg-onṇu | ivvūr Kuṇḍiṇa-
 1167 gōtrattu Baudhāyaṇa-sūtrattu Noṭṭūr Purushōttamaṅ Vāsudēva-sahasraṅkukup =
 paṅg-onṇu | ivvūr

Twentysixth Plate: Second Side

- 1168 Hārīta-gōtrattu Āpastambha-sūtrattuk = Kuṭṭakkurī Mahēśvaraṅ Periyaṇambi-
 daśapuriyaṅkukup = paṅg-onṇu [1*]
 1169 ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kāñjaik-Kumārasvāmi-Kiḍanda-
 perumāṇ-sahasraṅkukup = paṅg-o-
 1170 ṇṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattuk = Kuṭṭakkurī Sūryyadēvaṅ
 Tiruvēṇkaṭa-daśapuriyaṅkukup = paṅ-
 1171 g-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu Araṇaippuṇṇattu Jātavēdaṅ
 Viṣṇudāsa-ḷḷaṅkukup = pa-

- 1172 āṅ-onṇu | ivvūr Sha(Śa)ṭha-gōtrattu Baudhāyana-sūtrattu Irāyūr-Choṭṭai
Śrīvāsudēvaṅ Kēlē(klē)śanāśa-
- 1173 daśapuriyaṇṭukkup = paṅg-onṇu | ivvūr Kapi-gōtrattu Āpastambha-sūtrattup =
Piṇṇāndūr Dāmōdaraṅ Tiruvīṇṇagar-
- 1174 nīṇṇāṇ daśapuriyaṇṭukkup = paṅg-onṇu | ivvūr Vādhūla-gōtrattu Baudhāyana-
sūtrattuk = Kārambichcheṭṭuk-Ka-
- 1175 ndāḍai Nārāyaṇaṅ Narasiṁha-daśapuriyaṇṭukkup = paṅg-onṇu | ivvūr Bhāradvāja-
gōtrattu Āpastambha-sūtrattuk = Kumāṇḍū-
- 1176 r-Tiruvaraṅganārāyaṇaṅ Tiruvaraṅgabhaṭṭaṇṭukkup = paṅg-onṇu | ivvūr Bhāra-
dvāja-gōtrattu Āpastambha-sūtrattu-
- 1177 k-Kumāṇḍūr Tiruvaraṅgaṅ-Tiruvaraṅganārāyaṇabhaṭṭa-sōmayājikkup = paṅg-
onṇu | ivvūr Vā-
- 1178 thū(dhū)la-gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭuk-Kandāḍai Nara-
śiṅgaṅ Eḷuvaḍiyāṅ-daśapuriya-
- 1179 ṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattu Nambūr-
Kāṭṭukkai Aṅ-
- 1180 ṇandi-Gaṇadōṇabhaṭṭaṇṭukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-
sūtrattu Ambik-Ku
- 1181 ravaśari Śrīvāsudēvaṅ Arisvāmi-kramavittaṇṭukkup = paṅg-onṇu | ivvūr Hārīta-
gōtrattu Ā-
- 1182 pastambha-sūtrattuk = Kōmapuṇṇu Bhavadrōṇaṅ Bhavaskanda-bhaṭṭaṇṭukkup =
paṅg-onṇu | ivvūr[r*]
- 1183 Viśvāmitra-gōtrattu Āpastambha-sūtrattuk = Koḍuṅgai Atirātraṅ Śrīvatsāṅka-
bhaṭṭaṇṭukkup = pa-
- 1184 āṅ-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Korōvi Tiruveṅ-
kāḍan Viśṇu-daśapuriyaṇṭu-
- 1185 kkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuṇḍūr
Mādhava-Nārāyaṇaṅ Atirātrabhaṭṭaṇṭukku-
- 1186 p = paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattuk = Kāñjaip-Peru-
muṇḍūraṅ Chakrapāṇi Perumburak-
- 1187 kaḍal-sahasraṇṭukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Āpastambha-sūtrattuk
= Kōṭṭaṅgōmapuṇṇu Mādhavaṅ
- 1188 Dōṇaya-sahasraṇṭukkup = paṅg-onṇu | ivvūr Viśvāmitra-gōtrattu Āpastambha-
sūtrattuch = Chāṭṭāṇi Mādhavaṅ Śrī-
- 1189 dhara-sahasraṇṭukkup = paṅg-onṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu
Ālikkoṇṇai Nāgaṇṇaṅ Dā-
- 1190 mōḍara-kramavittaṇṭukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-
sūtrattuk = Kuṇḍūr Trivikramaṅ Gōvinda-bhaṭṭa-
- 1191 ṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āśvalāyana-sūtrattuk = Korōvich
Chāṅkaranārāyaṇaṅ Śiṅga-

- 1192 dāmabhaṭṭa-sarvvakri(kra)tuyājikkup = paṅg-onṇu | Nallūr-nāṭṭu Rājakēsarich-
chaturvvēdimaṅgalattu Vatsa-

Twentyseventh Plate: First Side

- 1193 gōtrattu Satyāshāḍha-sūtrattu Vaḍugachchēri Mādhavaṅ Aiyya-daṣapuriyaṅu-
kkup = paṅg-onṇu | i-
1194 vvūr Vatsa-gōtrattu Satyā[shā*]ḍha-sūtrattu Vaḍugachchērit-Tālanambi Gōvin-
dabhaṭṭaṅkukup = paṅg-onṇu |
1195 ivvūr Kauśika-gōtrattu Satyā[shā*]ḍha-sūtrattup = Perumpāṇḍūrch = Channa-
kumāraṅ Mahāsēna-saḥi(ha)sra-
1196 ṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Satyāshāḍha-sūtrattu Nellikkudar
Śrīkṛishṇaṅ Aiyyaṅperumāṅ
1197 daṣapuriyaṅkukup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Satyā[shā*]ḍha-
sūtrattup = Puliyattu Śrīkṛishṇa-
1198 ṇ Venṇaiyabhaṭṭa-sōmayājikkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Satyā-
shāḍha-sūtrattu
1199 p = Puliyattu Śrīkṛishṇaṅ Śrī-Nārasimhach-chaturvvēdibhaṭṭa-sōmayājikkup =
paṅg-onṇu | ivvūr Kapi-gō-
1200 trattu Āpastambha-sūtrattup = Piṇḍūr Nandiperumāṅ Ūpu(ru)dra-Mādhava-
daṣapuriyaṅkukup = paṅg-onṇu | i-
1201 vvūr Vāsishtṭha-gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Nārāyaṅaṅ Gōvinta
(nda)-daṣapuriyaṅkukup = paṅ-
1202 g-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Naḍēṇṇaḷḷi Yajñayaṅ
Śirāma-bha-
1203 ṭṭaṅkukup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Gōmaḍattu-
1204 ch-Chetṭikumāraṅ Ag[ni]dāmabhaṭṭaṅkukup = paṅg-onṇu | ivvūr Kauśika-
gōtrattu Āpastambha-sūtrattu-
1205 k = Kāñjaip-Pe[rumu]ṇḷūṇaṅ Kēśava-Nārāyaṅasvāmi-daṣapuriyaṅkukup = paṅg-
onṇu | ivvū-
1206 [r] Āpastambha-sūtrattuk = Kaḍavuṭ-Paṣumpuṇṇattu
Śrī Nārāyaṅaṅ Tiruvīṇṇa-
1207 ṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu
Bhāradvāja-sū-
1208 lūr = aḍigaḷ Tiruvaraṅga-bhaṭṭaṅkukup =
paṅg-onṇu | ivvūr Kauśika-
1209 k-Kāñjaip-Perumuṇḷūṇaṅ Tiruveṇṇāval Chirīyanambi-
daṣapuri-
1210 [Ka*]pi-gōtrattu Āpastambha-sūtrattup = Piṇḍūr
Vishṇut-Tiruveṇkāḍu-sa-
1211 vvūr Vatsa-gōtrattu Āpastambha-sūtrattu
Nambūr-Kāṭṭukkai

- 1212 nukkup = paṅg-onṇu | ivvūr Kapi-gōtrattu Āpastambha-sū-
 1213 [mō]dara-sahasraṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtra-
 1214 [Śrī]bhaktapriyaṇ Śōlaippirāṇ daṣapuriyaṇu-
 kkup = paṅg-onṇu-
 1215 mbha-sūtrattu Āsuri Vajñan Rāmadēvabhaṭṭaṇukkup =
 paṅg-onṇu [1]

Twentyseventh Plate: Second Side

- 1216 ttup = Porpurattut-Tiruvēṇkāḍaṇ Nārāyaṇa-daṣapuriyaṇu-
 1217 trattu Āpastambha-sūtrattu Naḍērpalli Vajñan Chi[rī]
 yaṇambi-sarvva-
 1218 la-gōtrattu Āpastambha-sūtrattu Dvēdaigōmapuṇattu
 Sūryyadē-
 1219 [g-o]ṇṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu
 Ūṭṭuk-
 1220 tta-sōmayājikkup = paṅg-onṇu | ivvūr Kauśika-gōtrattu
 1221 mōdaraṇ Tiruvēṇḍaḍanārāyaṇa-kramavittaṇukkup =
 paṅg-onṇu | i-
 1222 mbha-sūtrattu Gōmaḍattu Akkidāmaṇ Śrī-
 kumārabhaṭṭaṇukkup = paṅg-onṇu-
 1223 [Ā]śvalāyaṇa-sūtrattu Araṇaippuṇattuk-Kandaṇ Kēśava-
 bhaṭṭaṇukkup = pa-
 1224 rita-gōtrattu Āpastambha-sūtrattup = Paṣumpuṇattuch-
 Chandiran Śrīnārā-
 1225 paṅg-onṇu | ivvūr Kauśika-gōtrattu Āpastambha-sūtrattu
 U-
 1226 Perinappi-kramavittaṇukkup = paṅg-onṇu | ivvūr
 Bhāradvāja-gōtra-
 1227 ttu Bhāradvāja-[sūtrat]tu Ilakkandirattu Vāmaṇaṇ Tiruvaraṅga-dēva-daṣapuriya-
 ṇukkup = paṅg-onṇu-
 1228 ṇṇu | ivvūr Hārīta-gōtrattu Āpastambha-sūtrattu Āsuri-Śrīkṛṣṇaṇ Karumāṇikka-
 daṣapu-
 1229 riyaṇukkup = paṅg-onṇu | ivvūr Śāṇḍilya-gōtrattu Kārttyā(tyā)yaṇa-sūtrattu
 Uppa-Pambirāl-
 1230 [Ga]ṇasvāmī Nārāyaṇa-kramavittaṇukkup = paṅg-onṇu | ivvūr Kapi-gōtrattu
 Āpastambha-sūtrattu-
 1231 p = Piṇḍūr Dāmōdaraṇ Viṣṇu-bhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-
 gōtrattu Āpastambha-sūtrattu Va-
 1232 ṭṭamaṇi Dēvakumāraṇ Śrīrāma-kramavittaṇukkup = paṅg-onṇu | ivvūr Hārīta-
 gōtrattu Āpastambha-sū-

- 1233 trattu Āsuri Rāmadēvaṇ Periyaṇambibhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastam-
 1234 bha-sūtrattu Eṭṭukkūr Dēvaskandaṇ Karupākaraḥhaṭṭaṇukkup = paṅg-onṇu |
 ivvūr Bhāradvāja-gōtrattu Bhāra-
 1235 dvāja-sūtrattu Ilakkandirattu Kēśavaṇ Dāmōdarabhaṭṭaṇukkup = paṅg-onṇu |
 ivvūr Viśvāmitra-gōtrattu
 1236 Āpastambha-sūtrattu Vaṅgippuṇattu Aiyyakuṭṭi Tiruvaraṅga-bhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrat-
 1237 tu Āpastambha-sūtrattu Eṭṭukkūr Dēvaskandaṇ Tiruvaraṅga-bhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-
 1238 gōtrattu Āpastambha-sūtrattu Gōmaḍattu Aiyyaṇ Sūryyadēva-bhaṭṭaṇukkup =
 paṅg-onṇu | ivvū-
 1239 r Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Gōmaḍattu Patma(dma)nābhaṇ Sūryya-
 bhaṭṭaṇukkup = paṅg-onṇu |

Twentyeighth Plate: First Side

- 1240 ivvūr Gautama-gōtrattu Kātyāyana-sūtrattu Ālambākkattut-Tiruvaraṅganārā-
 yaṇaṇ Karumāṇikka-kramavittaṇukkup = paṅg-onṇu [|*]
 1241 ivvūr Kauśika-gōtrattu Kārtiyā(tyā)yaṇa-sūtrattu Peyvil Viṣṇumādhava-saha-
 sraṇukkup = paṅg-onṇu | ivvūr
 1242 Bhāradvāja-gōtrattu Kārtiyā(tyā)yaṇa-sūtrattu Vaṅgippuṇattu Bhaṭṭakumāraṇ
 Śrīkṛiṣṇa-kramavittaṇukkup = paṅg-onṇu [|*]
 1243 ivvūr Viśvāmitra-gōtrattu Jayimiṇi-sūtrattu Aṇbil Śāttan Subrahmaṇyaṇ-
 sōmayājikkup = paṅg-onṇu [|*]
 1244 ivvūr Kālayāśi-gōtrattu Āgastya-sūtrattu Dhānyapurattu Iraviṣaṇmaṇ Nārāyaṇa-
 kramavittaṇukkup = paṅg-onṇu |
 1245 ivvūr Kālayāśi-gōtrattu Āgastya-sūtrattu Dhānyapurattu Nārāyaṇaṇ Svāmidāmō-
 dara-kramavittaṇukkup = paṅg-onṇu [|*]
 1246 ivvūr Śā[r]ṅgimitra-gōtrattu Āgastya-sūtrattu Jemaḷigrāmattu Brahmaḍattaṇ
 Gōvinda-kramavittaṇukkup = paṅg-onṇu |
 1247 ivvūr Kutsa-gōtrattu Āgastya-sūtrattup = Ponnār Raviṣaṇmaṇ Urudra-kramavitta-
 ṇukkup = paṅg-onṇu | ivvūr-
 1248 k-Kālayāśi-gōtrattu Āgastya-sūtrattu Jaṇiyattu Urudraṇ Muddaya-kramavitta-
 ṇukkup = paṅg-onṇu | iv-
 1249 vūr Vāsiṣṭha(shiṭha)-gōtrattu Āgastya-gō(sū)trattup = Ponnār Viṣṇusōmadēva-
 kramavittaṇukkup = paṅg-onṇu |
 1250 ivvūr Kīraushṭra-gōtrattu Āgastya-sūtrattu Maḷapi-Nārāyaṇaṇ Attiyūr Nārāyaṇa-
 kramavittaṇukkup = paṅg-on-
 1251 ru | ivvūr Kālāśi-gōtrattu Āgastya-sūtrattup-Ponnār Mārāyaṇ Śrīkṛiṣṇa-kramavi-
 ttaṇukkup = paṅg-onṇu [|*]

- 1252 ivvūr Vāsishṭa(shṭha)-gōtrattu Āgastya-gō(sū)trattup-Ponnār Brahmādatṭaṇ
Urudra-kramavittanukkuṇṇu = paṅg-onṇu [1*]
1253 ivvūr Vāsishṭa(shṭha)-gōtrattu Āgastya-sūtrattu Janigattu Hariśarman Śrīdhara-
kramavittanukkuṇṇu = paṅg-onṇu |
1254 ivvūr Kutsa-gōtrattu Āgastya-sūtrattup = Ponnār Śrīmādhavaṇ Śrīkṛishṇa-kramavi-
ttanukkuṇṇu = paṅg-onṇu |
1255 ivvūr Vāsishṭa(shṭha)-gōtrattu Āgastya-sūtrattu Janiyattu Śrīdharan Urudra-
bhaṭṭanukkuṇṇu = paṅg-onṇu | ivvūr
1256 Kutsa-gōtrattu Āgastya-sūtrattup = Ponnār Śōlaippirāṇ Nārāyaṇabhaṭṭanukkuṇṇu =
paṅg-onṇu | ivvūr Śrāvishṭa-
1257 gōtrattu Āgastya-sūtrattu Jemiḷagrāmattu Brahmādatṭaṇ Kumāraśaṇmanukkuṇṇu
= paṅg-onṇu | ivvūr Śrāvishṭa-gōtrattu Ā-
1258 gastya-sūtrattu Jemiḷa-grāmattu Gōvindaṇ Śrīkṛishṇabhaṭṭanukkuṇṇu = paṅg-onṇu |
ivvūr Kālāyāśa-gōtrattu Āga-
1259 stya-sūtrattu Janiyattu Śrīmādhavaṇ Channaya-kramavittanukkuṇṇu = paṅg-onṇu |
ivvūr Hālandana-gōtrattu Ā-
1260 gastya-sūtrattu Jemiḷa-grāmattu Śrīkṛishṇaṇ Bhaṭṭanambikkup = paṅg-onṇu |
Kālāśi-gōtrattu Āgastya-sūtrat-
1261 tu Janiyattu Śrīmādhavaṇ Śaṅkaranārāyaṇa-kramavittanukkuṇṇu = paṅg-onṇu |
ivvūr Kālāyāśi-gōtrattu Āgastya-sūtra-
1262 ttup = Ponnār Ādiṭṭaṇ Śrīkṛishṇanukkuṇṇu = paṅg-onṇu | ivvūr Kālāyāśa-gōtrattu
Āgastya-sūtrattup = Pon-
1263 nār Kuṇṇaradēvaṇ Aiyyaṇ-aḍiga[1*]-kra¹ mavittanukkuṇṇu = paṅg-onṇu | ivvūr
Kālāśi-gōtrattu Āgastya-sūtrattu
1264 Janiyattu Muḍḍayaṇ Urudra-kramavittanukkuṇṇu = paṅg-onṇu | ivvūr Sāṁgi-
mitra-gōtrattu Āgastya-sūtrattu Jemiḷagrāma-

Twentyeighth Plate: Second Side

- 1265 [1*]tu Brahmādatṭaṇ Urudra-kramavittanukkuṇṇu = pa[n*]g-onṇu | ivvūr Śrāvishṭa-
gōtrattu Āgastya-sūtrattu Jemiḷa-grāmattu-
1266 ch-Chundaraṇ Śrīvāsudēva-kramavittanukkuṇṇu = paṅg-onṇu | ivvūr Vāsishṭa-
gōtrattu Āgastya-sūtrattu Janiyattu U-
1267 ru[dra*]nārāyaṇa-kramavittanukkuṇṇu = paṅg-onṇu | ivvūr Śrāvishṭa-gōtrattu
Āgastya-sūtrattu Jemiḷa-grāmattu-
1268 Gōvindaṇ Śrīraṅganāḍha(tha)-kramavittanukkuṇṇu = paṅg-onṇu | Pāṇḍikulāśani-
valanāṭṭup-Puṇḍarikāyūṇ-nāṭṭu-
1269 Malaiyakkach-chaturvēdimaṇḍalattu Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu
Mātridāsaṇ Nakkapirāṇbhaṭṭanuk-

¹ Plate broken here and in the next two lines below.

- 1270 kkup=paṅg-onṇu | ivvūr Gargga-gōtrattu Āpastambha-sūtrattuk=Kuñchappavvil
Nārāyaṇaṇ Śrīmādhava-saha-
- 1271 sraṇukkup=paṅg-onṇu | innāṭṭu Māraṇēriy=āṇa Tenṇavaṇmahādēvi-
chaturvēdimaṅgalattu Hara-
- 1272 gōtrattu Āpastambha-sūtrattu Nambūr-Kāṭṭukkai Nāgayaṇ Chaṇṇaya-kramavi-
ttaṇukkup=paṅg-onṇu | innā-
- 1273 ṭṭu Idaiyārru-nāṭṭut-Tonḍavaich-chaturvēdimaṅgalattu Bhāradvāja-gōtrattu
Baudhā-
- 1274 yaṇa-sūtrattu Irāyūrp-Paṭṭambi-Śrīkṛṣṇa-daṣapuriyaṇukkup=paṅg-onṇu | ivvūr
Kāśyapa-gō-
- 1275 trattu Āpastambha-sūtrattuk=Kuṇḍūrp-Paṭṭakumāraṇ Śrīmādhava-daṣapuri-
yaṇukkup=paṅg-onṇu | in-
- 1276 nāṭṭu Idaiyārrumaṅgalattu Dēvarāta-gōtrattu Āśvalāyaṇa-sūtrattu Vēlaṅguḍi
Nilakaṇ-
- 1277 ṭaṇ Kumārasvāmi-bhaṭṭaṇukkup=paṅg-onṇu | ivvūr Rāthitara-gōtrattu Āśvalā-
yaṇa-sūtrattu Āhi-
- 1278 tāgni-Adigaṇambi-daṣapuriya-bhaṭṭaṇukkup=paṅg-onṇu | ivvūr Rāthitara-
gōtrattu Āśvalāyaṇa-
- 1279 sūtrattuch-Cheṇṇa-Śrīkaṇṭaṇukkup=paṅg-onṇu | ivvūr Rāthitara-gōtrattu
Āśvalāyaṇa-sūtra-
- 1280 ttuch-Chōlai Tiruvīrāmiśvarabhaṭṭaṇukkup=paṅg-onṇu | ivvūr Ātraya-gōtrattu
Āśvalā-
- 1281 yaṇa-sūtrattuk=Kīraṇūr Nārāyaṇaṇ-Aṭṭamūrttibhaṭṭaṇukkup=paṅg-onṇu | ivvūr
Rāthitara-gōtrattu Āśvalāyaṇa-sū-
- 1282 trattu Mahādēvaṇ Tiruvaraṅganārāyaṇabhaṭṭaṇukkup=paṅg-onṇu | ivvūr
Rāthitara-gōtrattu Āśvalāyaṇa-sūtra-
- 1283 ttu Subrahmaṇyaṇ Puṇyakīrttūkkup=paṅg-onṇu | ivvūr Ātraya-gōtrattu Āśvalā-
yaṇa-sūtrattu Vādavūr Nārā-
- 1284 yaṇaṇ-Aṭṭamūrtti-bhaṭṭaṇukkup=paṅg-onṇu | ivvūr Ātraya-gōtrattu Āśvalāyaṇa-
sūtrattu Vādavūrch-Chandīraśekhara-
- 1285 ṇ Tiruvēppanterrikkup=paṅg-onṇu | ivvūr Rāthitara-gōtrattu Āśvalāyaṇa-
sūtrattu-Tāyaṇ Dāmōdara-
- 1286 bhaṭṭaṇukkup=paṅg-onṇu | ivvūr Rāthitara-gōtrattu Āśvalāyaṇa-sūtrattuch-
Cheṇṇaśeṇṇāṇ saha[sra*]nukku-
- 1287 p=paṅg-onṇu | innāṭṭu Ārkāṭṭuk-kūrrattuch-Chandīralēkaich-chaturvēdimaṅ-
galattu Viśvāmitra-gōtrattu
- 1288 Drāhyāyaṇa-sūtrattut-Tirumaṅgalattuk-Kumārasvāminandikkup=paṅg-onṇu | in-
nāṭṭu Eyī-nāṭṭut-Tiruppēr

Twenty-ninth Plate: First Side

- 1289 Parāśara-gōtrattu Āśvalāyaṇa-sūtrattu Iravitattaṇ Sōmadattanbhaṭṭaṇukkup=
paṅg-āṇḍu (g-onṇu) | innāṭṭu Vi-

- 1290 iā-nāṭṭu Uttamaśilich-chaturvēdimaṅgalattu Kuṇḍiṇa-gōṭrattu Āpastambha-sūtrattuk = Kōmadattu Kēśavaṇ
- 1291 Viṣṇubhaṭṭaṇukkup = paṅg-onṇu | ivvūr Hārīta-gōṭrattu Āpastambha-sūtrattuk -Kōmapuṇṇattu Akkipiḍāraṇ Bhavadrōṇa-bhaṭṭaṇukku-
- 1292 p = paṅg-onṇu | ivvūr Parāśara-gōṭrattu Āśvalāyaṇa-sūtrattut = Tiruppēr-Brahmaṇ Śrīkrishṇa-sahasraṇukkup = paṅg-onṇu |
- 1293 ivvūr Mādala-gōṭrattu Āśvalāyaṇa-sūtrattu Nilakaṇṭaṇ Ponnāli bhaṭṭaṇukkup = paṅg-onṇu | ivvūr Āga-
- 1294 sya(stya)-gōṭrattu Śāmbavya-sūtrattup = Peruveṅgūr Nārāyaṇaṇ Śūlapāṇikkup = paṅg-onṇu | ivvūr Saṇḍila-gōṭrat-
- 1295 tu Drāhyāyaṇa-sūtrattu Maṇaṇṇalli Kēśavaṇ Śrīdhara-kramavittaṇukkup = paṅg-onṇu | ivvūr Bhārggava-gōṭrattu Ja-
- 1296 yimiṇi-sūtrattup = Pullamaṅgalattu Vāsudēvaṇ Śrīrāmabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Vāsishṭa(shṭha)-gōṭrattu Jayi-
- 1297 miṇi-sūtrattup = Pullamaṅgalattu Nārāyaṇaṇ Śrīvāsudēvaṇukkup = paṅg-onṇu | ivvūr Viśvāmītra-gōṭrattu Jayi-
- 1298 miṇi-sūtrattup = Pullamaṅgalattu Śrīdharaṇ Tattaṇukkup = paṅg-onṇu | ivvūr Bhārggava-gōṭrattu Ja-
- 1299 yimi[ni*]-sūtrattup = Pullamaṅgalattu Vāsudēva-Nilakaṇṭaṇukkup = paṅg-onṇu | ivvūr Viśvāmītra-
- 1300 gōṭrattu Jayimiṇi-sūtrattup = Pullamaṅgalattu Nārāyaṇaṇ Akkiṣaṇmaṇukkup = paṅg-onṇu [|]
- 1301 ivvūr Vāsishṭa(shṭha)-gōṭrattu Jayimiṇi-sūtrattu Marudūr Māṇaṇ Kumaraṇukkup = paṅg-onṇu | ivvūr Vāsishṭa(shṭha)-
- 1302 gōṭrattu Jayimiṇi-sūtrattu Aruvalattu Nārāyaṇaṇ Śrīkumaraṇukkup = paṅg-onṇu | ivvūr Viśvāmi-
- 1303 tra-gōṭrattu Jayimiṇi-sūtrattu Pullamaṅgalattu Nārāyaṇaṇ Śrīkrishṇaṇukkup = paṅg-onṇu |
- 1304 ivvūr Vāsishṭa(shṭha)-gōṭrattu-Jayimiṇi-sūtrattuk = Kāḍaṇ Śrīkrishṇa Agnichā(chi)ttayājikkup = paṅg-onṇu | i-
- 1305 nnāṭṭu Malariy = āṇi(na) Śrīkaṇ[ṭ*]ach-chaturvēdimaṅgalattu Kāśyapa-gōṭrattu Āśvalāyaṇa-sūtrattu Nārāya-
- 1306 ṇaṇ Subrahmaṇya-bhaṭṭaṇukkup = paṅg-onṇu | ivvūr Viśvāmītra-gōṭrattu Āśvalāyaṇa-sūtrattup-Peruveṅgū-
- 1307 rt-Tattaṇ Sōmaṇukkup = paṅg-onṇu | innāṭṭu Mikōlaich-Chōlamādēvich-chaturvēdimaṅgalattu Lōhita-gō¹
- 1308 gōṭrattu Āpastambha-sūtrattuk = Kāraṁbichchettut-Tūr[p]pil Śrī Mādhava Nārāyaṇa-daśapuriyaṇukkup = paṅg-onṇu |
- 1309 ivvūr Hārīta-gōṭrattu Āpastambha-sūtrattu Muṭṭirai Aiyyaṇ Dōṇaya-daśapuriyaṇukkup = paṅg-onṇu | i-

¹ This letter is redundant.

- 1310 vvūr Kāśyapa-gōtrattu Kātyāyana-sūtrattu Maṇimatti Nārāyaṇaṇ Tirumāliruñjōlai-sahasraṇukkup = paṅ-
 1311 g-onṇu | ivvūr Kāśyapa-gōtrattu Kātyāyana-sūtrattu Maṇimatti Tirumāliruñjōlai Dāmōdarabhaṭṭaṇukku-
 1312 p = paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu Jayimīni-sūtrattu Anbil Gōvindaṇ Jātavēdaṇukkup = paṅg-o-
 1313 ṇṇu | Kēraḷāntaka-vaḷanāṭṭu Uṇṇaiyūr-Kūṇṇattu Rājāśrayach-chaturvvēdimaṅgalattu Rāthītara-gōtrattu Āśva-
 1314 lāyana-sūtrattu Nārāyaṇaṇ Subrahmaṇyaabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Rāthītara-gōtrattu Āśvalāyana-

Twenty ninth Plate: Second Side

- 1315 sūtrattu Nārāyaṇaṇ Chatrā(Chandrā)bharanaabhaṭṭaṇukkup = paṅg-onṇu | ivvūr-
 1316 Maṇarṇallī Kēśavaṇ Rīshikēśa-kramavittaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-
 1317 sūtrattuk = Kōmadattuch-Charukaranārāyaṇaṇ Śrīkṛishṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Ā-
 1318 pastambha-sūtrattuk = Kokkarai-Kēśavanārāyaṇabhaṭṭaṇukkup-paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpa-
 1319 stambha-sūtrattu Ira(ru)ṅgaṇḍi Divākaraṇ Yajñātma-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Vatsa-gōtrattu Ā-
 1320 [pa*]stambha-sūtrattu Akkiperumāṇ Tiruvirāmiśvara-kramavittaṇukkup = paṅg-onṇu | ivvūr Bādarāyaṇa-gōtrattu Ā-
 1321 pastambha-sūtrattu Mayindakkuṇṇi-Tiruyaraṅgaṇ Tiruvaraṅgayajñaya-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Vatsa-
 1322 gōtrattu Āpastambha-sūtrattuk = Kārambichcheṭṭu Nārāyaṇaṇ Dāmōdara-sahasraṇukkup = paṅg-onṇu |
 1323 ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattu Māraṅgaḷūr Mahēśvaraṇ Veṇṇayabhaṭṭaṇukkup = pa-
 1324 ṅg-onṇu | ivvūr Gautama-gōtrattu Āpastambha-sūtrattup = Paṇḍippuṇṇattu Ambalattāḍi Dōṇa-
 1325 ya-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Ma(Va)ṅgi-
 1326 ppuṇṇattuk-Kalaiśaṇpaṭṭaṇ Mādhava-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu
 1327 Āpastambha-sūtrattuk = Kārambichcheṭṭu Yajñapūti-Śrīdhara-daśapuriyaṇukkup = paṅg-onṇu |
 1328 ivvūr Kāśyapa-gōtrattu Āpastambha-sūtrattuk = Kuravaśari Marggayaṇ Patma(dma)nābha-daśapu-
 1329 riyaṇukkup = paṅg-onṇu | ivvūr Bhāradvāja-gōtrattu Āpastambha-sūtrattuk = Kāñ-

- 1330 jikkuri Kēṣavan Śrīmādhava-sahasraṇukkup = paṅg-onṇu | innāṭṭu Naṅgai-Brahmadē-
- 1331 yam = āṇa Ariṇṇigaich-chaturvvēdimaṅgalattu Kāśyapa-gōtrattu Āpastambha-sūtrattu Surasārambi Māḍa-
- 1332 pōṣan Uludan Bhavadrōpa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Ātraya-gōtrattu Āpastambha-sū-
- 1333 trattu Dvēdaigōmapurattu Nārāyaṇa Chakrapāṇi-sahasraṇukkup = paṅg-onṇu | ivvūr Murgga-
- 1334 la-gōtrattu Āpastambha-sūtrattu Vaṅgippurattu Nārāyaṇa Tatta-sahasraṇukkup = paṅg-o-
- 1335 ṇṇu | ivvūr Kuṇḍiṇa-gōtrattu Āpastambha-sūtrattu Uviyūrch-Chaṇṇappa Chakrapāṇi-daśapuriyaṇu-
- 1336 kkup-paṅgonṇu | Kōṇāṭṭu Uṇattūrk-kūṇṇattuk = Karraṇiyēriy = āṇa Vikrama-kēsarich-chaturvvēdimaṅgala-
- 1337 ttu Ātraya-gōtrattu Āśvalāyaṇa-sūtrattu Vādavūrch-Chēndaṇ Chandirābharapa-bhaṭṭaṇukkup = paṅg-on-
- 1338 ru | Śūralūrk-kūṇṇattuch-Chōḷa-Uttamach-chaturvvēdimaṅgalattu Murggala-gōtrattu Āpastambha-sūtra-
- 1339 ttu Uṇuppuṭṭūrt-Tirumaḷapāḍi Ādittapiḍāra-daśapuriyaṇukkup = paṅg-onṇu | Rājāśraya-vaḷanāṭṭu-Taṇiyūr
- 1340 Tiruveḷḷarai Vāśiṣṭa(shṭha)-gōtrattu Baudhāyaṇa-sūtrattu Jātavēdaṇ Nārāyaṇa-bhaṭṭaṇukkup = paṅg-onṇu |

Thirtieth Plate: First Side

- 1341 Ivvūr Vāśiṣṭa(shṭha)-gōtrattu Baudhāyaṇa-sūtrattu Patma-(dima)nābhaṇ Jātavēdabhaṭṭaṇukkup =
- 1342 paṅg-onṇu | ivvūr Viśvāmitra-gōtrattu Baudhāyaṇa-sūtrattu Madisūdaṇa-Śaṅkaranārāya-
- 1343 ṇabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Baudhāyaṇa-sūtrattu Gōvindaṇ
- 1344 Kēṣava-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Viśvāmitra[-gōtra*]-ttu Baudhāyaṇa-sūtrattu Tīya(Triya)-
- 1345 mbakaṇ Nilakaṇṭa-daśapuriyaṇukkup = paṅg[onṇu] | ivvūr Viśvāmitra-gōtrattu Baudhāya-
- 1346 ṇa-sūtrattu Paśuvati-Nārāyaṇa-daśapuriyaṇukkup = paṅg-onṇu | ivvūr Kaupḍiṇya-gōtrattu
- 1347 Baudhāyaṇa-sūtrattu Paśuvati-Śāttabhaṭṭa-sōmayājikkup = paṅg-onṇu | ivvūr Kāśyapa-
- 1348 gōtrattu Baudhāyaṇa-sūtrattu Śrīdharan Nakkapirāṇ-bhaṭṭaṇukkup = paṅg-onṇu | ivvūr
- 1349 Kāśyapa-gōtrattu Baudhāyaṇa-sūtrattu Nilakaṇṭaṇ Śrīkṛiṣṇa-bhaṭṭaṇukkup = paṅg-onṇu | Mu-

- 1350 nñai-vallāvāyānāṭṭu-Uttamaśōlach-chaturvvēdi-maṅgalattu-Vatsa-gōtrattu
 1351 Āpastambha-sūtrattu Ādiyūr Raṇadhīramaṅgalattu Rudraṇ Kēśavakramavit
 [ta*]ṇu-
 1352 kkup=paṅg-onṇu | Rājāśraya-vaṇanāṭṭup-Pāchchil-kūṇṇattuk-Kiṇpalāṇṇup-Pē-
 1353 rumarudūr Ātrēya-gōtrattu Āśvalāyaṇa-sūtrattu Haridāsaṇ Śrikaṇṭabhaṭṭa-
 1354 ṇukkup=paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Āśvalāyaṇa-sūtrattu
 1355 Tāyaṇ Jaḍā(ṭā)dharanukkup=paṅg-onṇu | innāṭṭuk-Kalāṇkūṇṇattut-Tirumaṅ-
 galattu Vā-
 1356 sisṭa(shṭha)-gōtrattu Drāhyāyaṇa-sūtrattu Nandiśvaraṇ Nārāyaṇa-bhaṭṭanukkup
 =paṅg-onṇu | i-
 1357 vvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattu Vāsudēvaṇ Nandiśvara-bhaṭṭanukkup
 =paṅg-o-
 1358 ṇṇu | ivvūr Vāsishṭa(shṭha)-gōtrattu Drāhyāyaṇa-sūtrattu Brahmayadēvaṇ
 Udayādittabhaṭṭa-
 1359 ṇukkup=paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu Drāhyāyaṇa-sūtrattu Śāṭṭaṇ
 Śivagaru-
 1360 ḍa-sahasraṇukkup=paṅg-onṇu | ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattu
 Nakkaṇ
 1361 [Pū]ṭikkup=paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattu Nārāyaṇaṇ
 Tirumā-
 1362 liruṇjōlaikkup=paṅg-onṇu | ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattuk-Ko-
 1363 ṇṇaṇ Nilakaṇḍanukkup=paṅg-onṇu | ivvūr Kāśyapa-gōtrattu Drā-

Thirtieth Plate: Second Side

- 1364 hyāyaṇa-sūtrattuch-Chōlai Mādhavabhaṭṭanukkup=paṅg-onṇu | ivvūr Ātrēya-
 gōtra-
 1365 ttu Drāhyāyaṇa-sūtrattu Nakkaṇ Vāsudēvabhaṭṭanukkup=paṅg-onṇu | ivvūr
 Viśvāmi-
 1366 tra-gōtrattu Drāhyāyaṇa-sūtrattu Nilakaṇḍaṇ Śiṅgappirāṇ-bhaṭṭanukkup=
 paṅg-onṇu |
 1367 ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattuk-Kaṇṇaṇ Sōma-sahasraṇukkup=
 paṅg-o-
 1368 ṇṇu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattu Kēśavaṇ Śaṅkaraṇukkup=
 paṅg-onṇ-
 1369 ṇu | ivvūr Kāśyapa-gōtrattu Drāhyāyaṇa-sūtrattu Śōmāśi Śaṅkaranārāyaṇaṇukkup
 =paṅg-o-
 1370 ṇṇu | ivvūr Ātrēya-gōtrattu Drāhyāyaṇa-sūtrattu Nārāyaṇaṇ Vāmaṇasvāmi-sō-
 1371 mayājikkup=paṅg-onṇu | ivvūr Viśvāmītra-gōtrattu Āśvalāyaṇa-sūtrattu Maṇarkāl-
 1372 Ūraṇ Nārāyaṇa-sahasraṇukkup=paṅg-onṇu | innāṭṭu Vellalaiyūr-kaṇḍattu
 Śaṅkēttimaṅgalattu Vatsa-
 1373 gōtrattu Āpastambha-sūtrattu Vaṅgippuṇṇattu Rishikēśavaṇ Adigaṇambi-saha-

- 1374 sraṇukkup = paṅg-onṇu | ivvūr Hāri[ta*]-gōtrattu Āpastambha-sūtrattuk =
Kumun-
1375 ḍili Śrīkṛiṣṭṇaṇ Dēvara(rā)ta-sahasraṇukkup = paṅg-onṇu | Rājarāja[p-Pāṇḍi]
maṇḍalattuk-Kaḷa-
1376 kkuḍi-nāṭṭu Mānanilainallūr Ātrēya-gōtrattu Āpastambha-sūtrattuk = Ki-
1377 lākkil Gōvindaṇ Chēndappirāṇbhaṭṭa-sōmayāja(ji)kkup = paṅg-onṇu | iv-
1378 vūr Ātrēya-gōtrattu Āpastambha-sūtrattuk-Kilākkil Chēndippirāṇ Gōvindaḥbhaṭṭa-
Ā-
1379 hitāgnikkup = paṅg-onṇu | | Āga¹ Hrāma(Brāhma)ṇappēr-veṭṭiṇa ēḍu
muppaḍu |

Thirtyfirst Plate: First Side

- 1380 Śrī:ayilāsam = āṇa Śrī-Rājarāja-Īṣvaramuḍaiyār-archchanā-bhōgap-paṅgu iraṇḍil
Nittavinō[da]-
1381 vaḷanāṭṭu Muḍichchōṇāṭṭu Jananāthach-chaturvvēdimāṅgalattup-piḍāgai Irum-
buḷai Śivabrā-
1382 ḷmaṇaṇ Bhāradvāja-gōtrattu Baudhāyaṇa-sūtrattu Subrahmaṇyaṇ Nambisā-
mibhaṭṭaṇukkup =
1383 paṅg-onṇu | Arumolideva-vaḷanāṭṭu Maṅgala-nāṭṭu Maṅgalattu Śivabrāhmaṇaṇ
Kāśyapa-
1384 gōtrattu Baudhāyaṇa-sūtrattut-Tōṇṇi-Īṣvara-bhaṭṭaṇukkup = paṅg-onṇu | Naḍuvir-
Śrī-
1385 kōyil = āṇa Muḍikondaśōḷa-viṇṇagarkku archchanābhōgap-paṅgu iraṇḍil Nittavinō-
1386 da-vaḷanāṭṭu Vēṇṇik-kūṇṇattu Clōkamahādēvich-chaturvvēdimāṅgalattu Kāśyapa
-gōtratt
1387 tu Vaikhāṇasa-sūtrattu Dēvadattaṇ Aṇantapiḍārabhaṭṭaṇukkup = paṅg-onṇu |
1388 innāṭṭu Muḍichchōṇāṭṭu Jananāthach-chaturvvēdimāṅgalattu Ātrēya-gōtrattu
Vai-
1389 khāṇasa-sūtrattu Kēśavaṇ Tiruvaraṅgabhaṭṭaṇukkup = paṅg-onṇu || ivvūrt-
Tirumēṇṇali-
1390 y = āṇa Tribbuvanamahādēvi-viṇṇagarkku archchanābhōgap = paṅgu-iraṇḍil
Rājēndrasi-
1391 mha-vaḷanāṭṭu Vēṇṇaiyūr-nāṭṭup-Paṇchavaṇmahādēvich-chaturvvēdimāṅgalat-
1392 tu Gautama-gōtrattu Vaikhāṇasa-sūtrattu Subrahmaṇyaṇ Ārāvamudu-bhaṭṭa-
nukkup = paṅg-onṇu |

¹ This has been engraved over an *erasure* which continues for three more lines and which may be read as follows:

- 1379 . . . yānāṭṭut-Tiru-
1380 ppēr Bhāradvāja-gōtrattu Aśvalāyana-sūtrattu Iravi(bha)-ṭṭim So-
1381 maḍa(ṭṭa)bhaṭṭaṇukkup = paṅg-iraṇḍu || Rājēndrasīmha-vaḷanāṭṭup-Po(y)gaināṭṭuk-
1382 Kaṇḍarādītach-chaturvvēdimāṅgalattu Nambūr Nāgaṭṭa-bhaṭṭaṇukkup = paṅgu onṇu

- 1393 Kshatriyaśikhāmaṇi-vaḷanāṭṭu-Tēvūr-nāṭṭu Ālattūr Vāsishṭha gōtrattu Vaikhāṇasa-sūtrattu
 1394 Anudaṇ Arumolidevabhaṭṭaṇukkup = paṅg-onṇu | ivvūr Jananātha-viṇṇagar-dēvar-ar-
 1395 rehchanābbōgap-paṅgu iraṇḍil Nittavinōda-vaḷanāṭṭu Āvūr-kūrṇattu Manukula-chūlāmaṇich-cha-
 1396 [tur]vvēdimaṅgalattu Bhārggava-gōtrattu Vaikhāṇasa-sūtrattuch-Chēndaṇ Śiṅgabhaṭṭaṇukkup = paṅ-
 1397 g-onṇu || innāṭṭu [Vi]raśōḷa-vaḷanāṭṭu Udaiyamāttāṇḍach-chaturvvēdimaṅgalattu Gautama-gō-
 1398 trattu Vaikhāṇasa-sūtrattup-Parpanābaṇ Śrīvāsudēvaṇukkup = paṅg-onṇu | Tirumaḍaippalli

Thirtyfirst Plate: Second Side

- 1399 Vaidyaṇ Kaviṇiyaṇ Orriyūraṇ Aṇantagaṇan = āṇa Vaḷavaṇmaṅgalappērai-yaṇukkup = paṅ-
 1400 gu mūṇṇu | Tiru-Rājēndrasimha-vaḷanāṭṭuk-Kurukkai-nāṭṭup-Piḍāṅguḍi Bhāra-dvāja-gōtrattu [Āśvalā]-
 1401 yaṇa-sūtrattu Ādittaṇ Gaṇapurattukku Jōdishap-paṅg-onṇu | Asṭapaṭṭaṇ [||*] Nityavinōda-vaḷanā-
 1402 ṭṭu Āvūr-kūrṇattu Manukula-chūlāmaṇa(ni)ch-chaturvvēdimaṅgalattu Ampa-sṭaṇ-Aṇṇāṭṭaḍigaḷ Śiṅ-
 1403 gattukkup = paṅg-onṇu | Kaṇakkappaṅgu [||*] Rājēndrasimha-vaḷanāṭṭup-Poygaināṭṭuk-Kaṇḍarādityach-cha-
 1404 turvvēdimaṅgalattu Maddhyasthaṇ Piḍāraṇ Śrīkurgūrkkuk = kaṇak[ka]p-paṅg-onṇu | Nityavinōda-vaḷanāṭṭu Mu-
 1405 ḍichchō-nāṭṭu Jananāthach-chaturvvēdimaṅgalattu Maddhyasthaṇ Muṇṇūrṇuvaṇ Nārpattumūvaṇukkuk = kaṇa-
 1406 kkap-paṅg-onṇu | innāṭṭu Āvūr-kūrṇattu Manukulachūlāmaṇich-chaturvvēdimaṅga-
 1407 lattu Maddhyasthaṇ Vēmbaṇ Irunūrṇuppadiṇaṇuvaṇukkuk = kaṇakkap-paṅg-onṇu | Ksha-
 1408 triyśikkāmaṇi-vaḷanāṭṭu Aḷanāṭṭup-Pāppārkuḍi-Madhyasthaṇ Nānūrṇuvaṇ Tiya (Tṛya)-
 1409 mbakaṇukkuk = kaṇakkap-paṅg-onṇu | Nityavinōda-vaḷanāṭṭu Veṇ-
 1410 ṇik-kūrṇattu Śrīpūti-Madhya[stha*]ṇ Aravapaiyāninṇāṇukkuk = kaṇakkap-paṅ-
 1411 g-onṇu | Rājēndrasimha-vaḷanāṭṭup-Po[y*]gaināṭṭu Madhurāntakach-chaturvvēdimaṅgalattu Maddhyasthaṇ Na-
 1412 garattāṇ Veṇkāḍaṇukkuk = kaṇakkap-paṅg-onṇu | Kāvidip-paṅgu [||*] Nitya-
 vinōda-vaḷanāṭṭu Muḍichchō-nā-

- 1413 ttu Jananāthach-chaturvvēdimaṅgalattu Maddhyasthaṇ Piḍāraṇ Vaṭapatraśā-
yikkuk = kāvidip-paṅg-arai | Rājendra-
1414 siruha-vaḷanāttup-Po[y]gaināttu Madhurāntach-chaturvvēdi-maṅgalattu Maddhya-
sthaṇ Kumaraṇ Iraṇḍāyira-
1415 vapukkuk = kāvidip = paṅg-arai | Arumolidēva-vaḷanāttu Iṅga-nāttu Ner_kuppai
Maddhyasthaṇ Purushōttaman
1416 Nilakanṭanukkuk = kāvidip-paṅg-arai | Nittavinōda = vaḷanāttu Vep_pik-kūrrattu
Ner_kup_prattu Ma_ya(dhya)stha-
1417 n Echcherumāṇ-Araiyanukkuk = kāvidippaṅg-arai | Ugachchap-paṅgu [1*]
ivvūr Śrikayilāsam = āṇa Śrī-Rājarāja-I.

Thirtysecond Plate: First Side



- 1418 śvarattukku uvachchappaṅgu [1*] Nityavinōda-vaḷanāttu Viraśōla-vaḷanāttu
Udayamāttāṇḍach-chaturvvēdimaṅgalattu uvachchan Ka-
1419 laṇ Kīḷavaṇukku uvachchap-paṅg-onṇu | Tribhuvana-mahādēvich-charuppēdi-
maṅgalattup-piḍāgai Kuḷappāttu uvachcha[n]
1420 Amalaṇ Tēvaṇukku ugachchap-paṅg-onṇu | Naḍuvīda(r)-Śrīkōyil = āṇa Muḍi-
gonḍaśōla-viṇṇagarkku ugachchap-
1421 paṅgu [1*] [Ku*]lappāttu Kachchanpālai Maṇṇanukku ugachchappaṅg-onṇu |
Udayamāttāṇḍach-charuppēdimaṅgalattu uga-
1422 chchan Karikālaṇ Tēvaṇukku ugachchappaṅg-onṇu | Tirumērraliy = āṇa [Tri]
bhuvana-mahādēvi-viṇṇagarkku = ugachchappa-
1423 ṅgu [1*] Mērpadiyūr ugachchan Karikālaṇ Maṇḍagavaṇukku ugachchappaṅg-
onṇu | ivvūrp-piḍāgai Tribhuvanamādēvinall-
1424 lūr = ugachchan Ūrāṇ = Aṇṇāmalaikku = u[ga*]lchchappaṅg-onṇu | Jananātha-
viṇṇagarkku ugachchappaṅgu [1*] Udayamāttāṇḍach-charup
1425 pēdimaṅgalattu ugachchan Karikālaṇ Kaṇṇanukku ugachchap-paṅg-onṇu | Tri-
bhuvanamahādēvich-charu[pēdi]maṅgalattup-piḍā-
1426 gai Kuḷappātt-ugachchan Śūtri-Veṇkūḍanukku ugachchap-paṅg-onṇu | Nāviṣap-
paṅgu [1*] Nitya[vinōda*]-vaḷanāttu Viraśōla-vaḷanāttu Tribhu(bhu)
1427 va[nā*]mahādēvich-charuppēdimaṅgalattup-piḍāgai Tribhuvanamādēvinallūr
nāviṣap Pīramaṇ Tiruvaḍigaluk
1428 ku nāviṣap-paṅgu arai | innāttu Vep_pik-kūrrattu Śrīpūti nāviṣan Anaiyaṇ-
Chūrrikku nāviṣap-paṅ-
1429 gu arai | innāttu Āvūrkūrrattu Maṇu[ku*]lachūlāmanich-charuppēdimaṅgalattu
nāviṣan Maṇḍagavaṇ = Āṭṭanuk-
1430 ku nāviṣappaṅgu arai | innāttu Ūr_ukkāttu-nāviṣan Vāmaṇaṇ Māṇḍuḍikku
nāviṣap-paṅgu arai |
1431 ivvūr Śrikayilāsam = āṇa Śrī-Rājarāja Isvaramuḍaiyār_kku nilam eṇ-vēli | ivvūr
Naḍuvi-

- 1432 r-Śrīkōyil = āṇa Mudigonḍasōla-viṇṇagar-dēvarkku nilam eṇvēli | ivvūr(ṭ)-Tiru-mē-
- 1433 rraḷiy = āṇa Tribhuvanamādēvi-viṇṇagar-dēvarkku nilam nāl vēli | ivvūr Jananātha-viṇṇagar-
- 1434 dēvarkku nilam eṇ vēli | ivvūr Kēraḷāntaka-viṇṇagar-dēvarkku nilam mūvēli | ivvūr Sūryyadē-
- 1435 [va]rkkku nilam vēli | ivvūr Subrahmaṇyadēvarkku nilam vēli | ivvūr Duggaiyārkkku nilam vēli | ivvūr
- 1436 Mahā-Śāstāvukku nilam vēli | ivvūrp-Piḍāriyārkkku nilam vēli | ivvūr Tribhuva-namādēvip-pērēri-
- 1437 k-karaik-Kaṇavadiyārkkku nilam mūvēli | ivvūrp-piḍāgai Kuḷappāṭṭu-mādē-varkku nilam iruvēli | Kūda-
- 1438 ndaṇūr (Kūttaṇūr)-Mādēvarkku nilam ā(a)rai // Chīraiyyūr-Mādēvarkku nilam arai | Uṇattūr-mādēvarkku nilam vēli |

Thirtysecond Plate: Second Side

- 1439 Chōṇṇutturai-Mādēvarkku nilam arai | Muṇṇāyil-Mādēvarkku nilam arai | Mayinmālaiyanallūr-Mādē-
- 1440 varkkku nilam arai | Mēṭṭu-mēṇkuḍi-Mādēvarkku nilam kāl | Chīkkal-Mādēvarkku nilam arai | Niyāyana-
- 1441 ḍainallūr-Mādēvarkku nilam = kāl | Parakēśarinallūr-Mādēvarkku nilam arai | Ādanallūr-Mādēvarkku nilam
- 1442 arai | Kīl-Māndūr-Mādēvarkku nilam = kāl | Kūttaṇūr Viṣṇukkaḷukku nilam arai | [Mu]ṇṇāyil-Viṣṇukkaḷukku
- 1443 nilam arai []* Puliyakkuḍi-Viṣṇukkaḷukku nilam arai | Chīraiyyūrp-Piḍāriya(yā)rkku nilam oru mā | Chōṇṇutturaip-Piḍā¹
- 1444 riyārkkku nilam oru mā | Uṇattūrp-Piḍāriyārkkku nilam oru mā | Muṇṇāyil-Piḍāri-yārkkku nilam oru mā | Kūttanūrp(i)-
- 1445 Piḍāriyārkkku nilam oru mā | Mayinmālaiyanallūrp-Piḍāriyārkkku-nilam oru mā | Pennāgaḍattup-Piḍāriyār-
- 1446 kku nilam oru mā | Gōvīndanallūrp-Piḍārikku nilam oru mā | Mēṭṭumēṇkuḍip-Piḍārikku nilam nālu mā | Mīmāṇṣa(msa)-
- 1447 bhattavṇitti nilam aiyyvēli | Vēdānta-bhatta-viṇṇuti nilam aiyyvēli | Vyākaraṇap-paṭṭa-viṇṇuti-nila = nāl vē-
- 1448 li | Pavaiyak-kīḍa(ḍai)ppuṇattukku nilam iru vēli | Taitti-[ri*]yak-kīḍaippuṇam nilam iru vēli | Vājasanē-
- 1449 yak-kīḍaippuṇam iru vēli | Śantōhak(chhandōgak)-kīḍa(ḍai)p-puṇam nilam iru vēli | Adh(th)arvvak-kīḍa(ḍai)ppuṇam nilam iru [v*]ē

¹ The medial *ā* sign is at the beginning of the next line.

- 1450 li | Talavu(va)kā[ra]k-kidaippuṇam nilam iru vēli | Rūpāvatārak-kidaippuṇam
nilam iru vēli | Sṁṣṛiti mūla-
1451 grandh(th)am-ōduvipṇāṇukku nilam iru vēli | Bhāratam-vāṣippāṇukku
nilam iru vēli | Ambalam me-
1452 lugiṭ = totṭi-niṇaiṇchut = taṇṇāṭ-aṭṭuvāṇukku nilam iru vēli | viśa-bhōgattukku
nilam iru vēli | Kuśava-
1453 rkkku nilam vēli | Taichchar = kollarkku nilam vēli | ivvūr śāsanam veṭṭi
pūṛṇjai(pūjai)
1454 y = āgap = perṇa kāshthakāri Kṛṣṇaṇ-Araṇṇa = āṇa Tribhuvāṇa-mahādēvip-
pērāchāriyaṇukkut = tuṇi
1455 nilam vēli | ivvūr śāsanam veṭṭi pūjjaiy = āgap = perṇa kāshthakāri Ārāvamadu-
Puruṣō-
1456 ttamaṇ = āṇa Rājēndrasimṇhap-pērāchāriyaṇukkut = tuṇi nilam vēli |  | 

TRANSLATION

SANSKRIT TEXT

(I. 1). Hail !Prosperity!

(V.1) May the arms of Śārṅgīn (i.e. Viṣṇu), who has a body as blue as the sapphire (Indranīla), which are resplendent with the Śārṅga and other weapons, which are marked with the Kāśmīra ointment (smeared) on the surface of Lakṣmī's two round breasts, whose golden bracelets glitter on account of their having rubbed against the high summits of the whirling Mandara (*mountain*), (at the time of the churning of the Milky Ocean) (*and*) which protect the three worlds, increase greatly your prosperity!

(V. 2). May the illustrious Chōḷa race, the kings born in which bear (in the scales) equality with their progenitor the Sun, who bring delight to the goddess of wealth (just as the rays of the Sun bring delight to the lotuses), who have expelled ignorance (just as the Sun expels darkness), who have illuminated his own (the right) path (just as the Sun illuminates the heavenly path), who destroyed the brilliance of all the circles of kings (just as the sun destroys the brilliance of the moon), who shine on account of their eternal rise (just as the Sun always shines after rising), protect for a long time the earth girdled by the Ocean.

(V. 3). From the Sun (Alimakara), the sole eye of the whole Universe, was (born) Manu, the first of kings; (then) was born his son Ikṣhvāku, whose footstool was touched by rows of diadems of kings. In his family was (born) king Māndhātṛī, who was equal to Dhātṛī (Brahman), who was a store-house of virtues, and who justly ruled this earth extending as far as the Lōkālōka mountain.

(V. 4). From him was born king Muchukunda as glorious as Mukunda who defended the abode of Gods (heaven) in the battle between the Gods and the Asuras.

(V. 5). Then came king Śibi of unequalled excellence, the jewelled light of the renowned and spotless race, whose fame is praiseworthy and the greatness of whose glorious acts are always praised by the pious in this world.

(V. 6). who, excepting Vyāsa, the best among poets, is able to describe the qualities of that profoundly virtuous king, who preserved his own life (only), for the benefit of others.

(V. 7). As a full moon to the ocean of that family, was born (king) Chōḷa, who was the repository of all arts (*kalās*) (just as the fullmoon is the repository of all its phases, i.e., *kalās*), and the kings born in that family thenceforward bore the name Chōḷa after his name.

(V. 8). Then was born to him a son, Rājakēśarin (by name) who was lion unto the chiefs among elephants, the enemy (kings). From him was born king Parakēśarin who was strong and eager or active in uprooting the enemy circles.

(V. 9). The name of Rājakēśarin and (that) of this Parakēśarin became alternately the order of kings born in their family.

(V. 10). Then was born in that family king Suraguru who was unequalled and who shone in intellect like the celestial preceptor (o.e. Brihaspati). While this daringly heroic king was ruling over the entire world, the exceedingly alarmed Mṛityu (Yama, the God of death) dared not creep among his subjects.

(V. 11). Having defeated in a great battle Mṛityu (Yama) of whom the mortals are terribly afraid, he (Suraguru) achieved the title of Mṛityujit, difficult even for the dēvās.

(V. 12). In that race was born king Uparīchāra Vasu who rode in the celestial car (*vimāna*) fast as the mind, above the celestial abode (heaven) shone by (his own) brilliance, like the sun.¹

(V. 13). In that family was born King Karikāla (the god of) Death to his enemies, who raised embankments to the Kāvērī (river).

(V. 14). When innumerable kings of this family, who enjoyed the whole earth, had gone to the heavens, there was born a king, Vijayālaya by name, who with his enormous strength protected the earth upto (the limits of) the ocean.

(V. 15). From that king came forth (king) Āditya (from that mountain rose the sun)—of great splendour, who possessed incomparable lustre and who destroyed the dense darkness in the form of the inimical kings.

(V. 16). From him who was the sole abode of countless heaps of gems (and) who possessed enormous strength, rose, for the benefit of the world, king Parāntaka endowed with arts, just as the moon rises with all his phases (*kalās*) from the milk-ocean (which contains within it countless heaps of gems and huge aquatic animals to give pleasure to the world).

(V. 17). Having conquered in battle the king of Simhala (Ceylon), the Pāṇḍyan ruler, the farfamed and unconquerable Kēraja (king) and the Pallava king, that warrior (Parāntaka) captured also their fame, territories, their wealth and their vehicles.

(V. 18). With the pure *hātaka* (gold) brought from all the quarters which were subdued by the prowess of his own arm, this light of the solar race (i.e. Parāntaka) covered the temple of Chandraśēkhara (Śiva) at Vyāghrāgrahāra (i.e. Ghidambaram).

¹ *Tamilppokil*, Vol. 3, p. 98 f. This act of riding on a celestial car is attributed to Karikāla mentioned in the next verse in the Tamil translation published in the reference cited.

(V. 19). That king established after his own name, a village, Viranārāyaṇa *agrahāram* (Chaturvēdimangalam), a mark (on the forehead) of the earth, of great wealth immutable even at the end of the age (*Kalpa*).

(V. 20). This chief among the kings, himself prosperous founded many other prosperous and great villages (*agrahāras*) in various places of the earth.

(V. 21). He caused to be excavated hundreds and thousands of deep channels with clear water in order to make the earth very fertile.

(V. 22). When that Parāntaka directed his attention to protect the world of gods (i.e., died), Ariṇjaya, his son carried out the protection of the world of mortals.

(V. 23). From Ariṇjaya was born Parāntaka, (who was) equal (in prowess) to the destroyer of the (three) cities (i.e., Śiva), (who was) the crusher of the circle of enemy kings, (and) who, (causing his) subjects to be pleased by his good qualities, peacefully furled the earth girdled by the ocean.

(V. 24). At the city named Chēvūra, he (Parāntaka) who had the quarters filled with heaps of very pointed arrows sent forth from his own beautiful bow, caused to flow manifold rivers of blood springing from the high mountains, i.e., the enemies' elephants cut asunder by (his) sharp sword.

(V. 25). He (who) having quickly conquered in war Vira-Pāṇḍya who was fierce on account of having shattered his many enemies by the tip of the sword, raised instantly his own spotless fame to the heights of the summit of the Sahya mountain and the heaven.

(V. 26). When that king, the foremost of the rulers of the earth, passed away to protect the abode of the gods, his son Rājarāja, the light of the Chōḷa race, whose footstool was licked (i.e. rubbed) by rows of crests of kings, bore the burden of the heavy earth on his arm which was surpassing the lustre of the body of Śēsha, the lord of serpents.

(V. 27). The illustrious Rājarāja whose valour was his wealth, having conquered by the strength of his arms the Simhaḷa, Pāṇḍya, Kēraḷa kings, the lords of Koṅkana (also) the Mājavas, Andhras, Gaṅgas, Kaliṅgas, Vaṅgas, (and) the Magadhas, the kings of Chālukyas, the Kurus and all others in battle, captured their elephants, horses, territories, diamonds and wealth.

(V. 28). The traces (left by the playful butting) of the tusks of his elephants are even today visible all over the mounds on the banks of the waters of the river Tuṅgabhadra.

(V. 29). Just as God Īśvara received (controlled) the Gaṅga rushing down (falling fast) from the heavens in his own matted locks, so also Rājarāja mounted on a horse and alone having made to return his own army, that resembled (in vastness) the (very) ocean of the (time of the) end of the Age (*Kalpa*), withstood by (means of) his thin sword (alone) as if by sport, the onrushing army of Satyāśraya.

(V. 30). That great armed (king) after uprooting the Bāṇa king (equal in) prowess to Bāṇāsura, cut off Bhōgadēva's head.

(V. 31). Kēśava, the commander of Satyāśraya, the equal of Kēśava (i.e. Viṣṇu) was captured alive by Rājārāja in battle.

(V. 32). That chief among kings (Rājārāja) shone in brilliance while destroying the armies of the enemies like (Śiva) the bearer of Pināka, destroying all the souls at the end of the age (Yuga).

(V. 33). While the army of the enemies was being destroyed by that king in battle not even a single person was seen anywhere without feet, thighs, stomach, chest, hands or head uncut.

(V. 34). He with his arms (resembling) the Mandara mountain rapidly and energetically churned the ocean of Satyāśraya's armies that had covered the whole earth and that had its rows of horses resembling the eddying waves, the crowds of elephants resembling the crocodiles, the multitudes of foot soldiers resembling the masses of waters and quickly seized the moon of fame along with the Lakṣmī of Victory.

(V. 35). Resembling Yama, this banner (*ketu*) of the race of Manu, with a single horse (i.e., riding on a horse) routed within a moment that powerful (potentate) Satyāśraya in battlefront in the midst of rivers of blood, captured all that were won by the prowess of his (Satyāśraya's) arms, the rutting elephants, horses, precious stones, women and numerous umbrellas and the banners.

(V. 36). Kings (hauling) from the (countries) as far as the mountain, whose slopes are lit by the rising Sun (i.e. all the eastern kings), as far as the southern ocean, as far as the mountain of sunset, and as far as that chief of mountains, that is (sanctified by) the seat of (Śiva) (viz., Himālayas), (i.e., kings of all quarters) so interested in saving their own race and enjoying the many pleasures (of life) sought refuge in the two lotus (like) feet of the perpetual sportsman (Nityānityavinōda, i.e., Rājārāja).

(V. 37). Since the king became the generous shelter for the kings who resorted to his feet, the enlightened call him whose prowess is unequalled in the earth, Rājaśraya.

(V. 38). The glory of Indra, Yama, Varuṇa and Kubēra was taken away by the king one after another, the foremost among men, after having conquered their quarters.

(V. 39). Of him was born the great king Madhurāntaka, the ornament of the race of Manu, of whom they say that he was (the very) Viṣṇu come to the earth to destroy the force of Kālī.

(V. 40). By his smiles and by the (bright) radiance of his body he brought delight to his parents and increased greatly the fear of his enemies from day to day.

(V. 41). Holding his foster mother's hands with his, he placed his steps slowly on the earth as if doubting whether the earth will be capable of bearing his weight or not.

(V. 42). Even as a boy he became well versed in all the Vēdas and Śāstras, well practised in riding horse, elephant and chariots, and well-versed in the use of arms and weapons (literally weapons held in hand and those hurled). For his generous qualities, he came to be loved by his subjects.

(V. 43). After Rājarāja had gone to enjoy the heaven after having enjoyed the earth, this brave Madhurāntaka, an ocean with precious stones of (good) qualities bore the the burden of the earth.

(V. 44). Wearing on his head the golden crown, shining on account of the radiance of the *padmarāga* (stone), he shone like the mountain of sunrise in the morning bearing aloft on its top the disc of the sun.

(V. 45). While the king Madhurāntaka who acted like Viṣṇu bore the earth by his great arm, the world shone like the orb of the moon emerging out of the cave of the mouth of Rāhu, the Kali.

(V. 46). When (the king) ruled this earth, the people were devoted to Dharma and their own duties, free from portentous happenings, ever wealthy and with pomp subdued, (had eternal wealth and subdued pomp) were exceedingly gay and happy, and took delight in truth; (there were) timely rains; the rivers had pure water, and the earth was everywhere adorned with varied yields (of grains).

(V. 47). This king who, like the sun, the progenitor of his race, reached the eminence of Dharma resembling the Udaya mountain day after day, who was bowed by the whole world, who set his feet (or rays) on the heads (or summits) of several kings (or mountains) decked with thousands of spotless jewels, who possessed fierce prowess (or great brilliance), who with his arms (or rays) favoured the whole world, and who following the good path (the heavens), illumined the universe.

(V. 48). Tha Kāmbōja king, aspiring for his (Rājendra's) friendship (and) in order to save his own fortunes sent him a triumphant chariot, with which he had conquered the armies of the enemy kings in the battles¹.

(V. 49). Having pleased (the king) of unequalled prowess with countless good (or Bhadra kind of) elephants looking like fresh clouds that (elephants and clouds) sport on the mountains, and were worthy of being used for the coronation; (or were about to shower rains) the wise lord of Chakragōshṭha obtained immense wealth.

(V. 50). It is no wonder that all kings carried out his command out of fear, because even Mahendra bears it on his head even today.

¹ *Tamilppolai*, loc. cit., p. 130. It is stated in the Tamil translation that the Kāmbōja king conquered his enemies with the help of Rājendra which is not correct.

(V. 51). He became eager to capture Mānyakhēṭa to fulfill the vow of his father that he would never sport in the hills (for hunting) as long as he did not capture Mānyakhēṭa.

(V. 52). Which (Mānyakhēṭa) surrounded by the sāla trees kissing (i.e. touching) the clouds, shines like the expanse of earth surrounded by the Lōkālōka mountain.

(V. 53). While that great city was burning amidst thousands of series of flames of the fire thrown by his army, the women, moving in the open spaces of high palatial residences inlaid with varied jewels, appeared on account of the nets of smoke rising (from the fire) like the lightning moving frequently in the midst of groups of clouds.

(V. 54). The divine hōrde, abandoning even the celestial abode caught by the everconsuming flames of the terrible fire burning aloft from that city probably suddenly fled (away) out of fear, suspecting it to be the fire of the time of the deluge.

(V. 55). This sportive warrior king captured, even remaining in his own capital all their wealth and vehicles along with their spotless fame, after having burnt Mānyakhēṭa by his army (Mānyakhēṭa) which was the residence of the Chālukyas as well as the Yadus who have adorned the quarters by their spotless fame and which like the celestial city, was unassailable even in mind by the enemies.

(V. 56 & 57). The illustrious (Rājēndra), having mounted upon a horse of good breed, charming, (riding) fast as the wind, well trained in the five fold ways of galloping accompanied by young princes, with dignity befitting his own, mounted on horses similar (to the one he rode), attached (to him), accomplished in the two arts of painting etc., loved by him, understanding his mind intuitively, grateful, wise, versed in (all) arts, of spotless great families and skilful in the art of spying and also by feudatories, possessors of innumerable good qualities, with limbs afflicted by strokes (of weapons) on the foreshore (i.e. who had never shown their back) on the battlefields, experts (in fighting) and having arms befitting their rank, the hero in the midst of the cavalry (the illustrious Rājēndra) pleasing to the eyes and minds of the people and resplendent, displaying *vidākriḍā* made his father Rājarāja accomplished in his vow.

(V. 58). The strong (Rājēndra) having conquered the mighty Simhaḷa king by a fierce army, captured in battle his territory his crown, his queen and her crown, his daughter, his mass of properties, his vehicles and also the garland of Indra and the spotless crown of the Pāṇḍya preserved by him (the Simhaḷa king).

(V. 59). How can his greatness be described by me here and now, at whose two feet the king of Ceylon, of known strength and valour, his army having been defeated in battle and himself caught along with his wives, sons and others, made a bow out of fear.

¹ The import of this word is not quite clear. It is related to the Tamil *vidāyōrzi* intended to convey the relaxed mood.

(V. 60). He of the unshattered (i.e., unassailable) prowess and self-possessed made the Purāṇa-dvīpa his own having occupied it with his army and brought the spoils.

(V. 61). He whose circle of enemies are frightened and whose canopy of fame was spread over all the skies, became a *śarabha* unto the lion of Jayasimha when he conquered the very powerful lion of Jayasimha by his strength.

(V. 62). It is no wonder that the fire of his prowess burnt (i.e., consumed) the great race of Taila (i.e., 1. The Chālukya king of that name; 2. or oil); but it is a wonder that having crossed the ocean it burnt Kaḍāha (1. The island of Kedah; 2. The vessel of burning called Kaḍhāi, Kaḍhai, etc.), which is sealed (sa-mudram).

(V. 63). He of the unshattered prowess, became the beloved of all the kings, having conquered the territory protected by the penance of Bhārgava avowed to kill the rulers of the world.

(V. 64). He, the torch of all the kings and possessing innumerable good qualities, having heard of Bhagiratha as having emaciated his body in the penance (practised) for the sake of bringing down the Gaṅgā, himself caused her (the Gaṅgā) to be brought here to his territory (carried) on the heads of kings living on her banks.

(V. 65). This crest jewel among the kings (Rājendra) staying at Vyāghrāgrahāra, gave away a whole village *agrahāra* with (the pouring of) water to the foremost of Brāhmaṇas, masters of all the Vēdas.

(V. 66). There the Brāhmaṇas unequalled in courage, stability, penance, greatness and humility, who considered all the Vēdas as a trifle on account of the greatness of their intellect, who were the abodes where the wealth of the import of Śāstras sported, who were the holiest of the holies, daily display their extraordinary intellect.

(V. 67). This Rājārāja's son made the village *agrahāra* called Tribhuvanamahādēvi (-chaturvēdimāṅgalam) after his mother's name fertile by the flow of enormous and sweet waters of the Kāvēri along with other villages with its quarters, deafened by the loud chantings of the Vēdas and (made it) the most beautiful place (literally essence) in the world.

(V. 68). This illustrious Madhurāntaka enjoying eternal wealth having reached the eighth year of his reign gave away to these thousand and eighty (Brāhmāṇas) the villages included in Vīrachōla-vaṇanāḍu (*rāshṭra*), placed in the (division of) Vaṇarāshṭra with Nityavinōda as the first (word in its name, i.e., Nityavinōda-vaṇanāḍu) in (his territory)¹.

(V. 69). The king granted out of love, fiftyone villages included in that Rāshṭra to those foremost of Brāhmaṇas.

¹ There is some confusion in the Tamil translation (op. cit.) of this verse.

(V. 70). His minister called the illustrious Jananātha, Brihaspati among the ministers of the king, a second body of his, chief of the pious treading the virtuous path, an ocean for the streams of learning and the pleasure-grove of Lakshmi was the *viññapti* to the residents of this village versed in the Vēdas.

(V. 71). The wise man Nārāyaṇa, famous with Krishṇapura as the first word (in his name), the performer of sacrifice, living in Madhyāsikā¹ of this king and a moon (from) the great milky ocean of Navāgrahāra (i.e. Puttūr) did all that should be done for this village.

(V. 72). (He was) a pond for the playing of the swan of learning; a wide play-ground for Lakshmi of Logic; the birth-place of courage, intellect, love, wealth and compassion; a touch-stone for assessing the Pāṇḍitas of the learned assembly; a lamp of learning unto the hidden truths of the course of Śrutis, known and unknown.

(V. 73). This king Rājēndrachōḷa, whose footstool is decked by the crown of the humble and bowing kings, himself with bowed head salutes the future kings and requests that this village be protected.

(V. 74). May this village, which has revealed the excellent and sacred path by the flames of the dazzling fire from the different sacrifices (and) which is served by the Brāhmaṇas always engaged in the activity of (giving) counsels in the good path, prosper till the end of the Kalpa.

(V. 75). May Rājēndra-Chōḷa, whose Jewel-like qualities transcend beyond the three worlds, whose intellect exceeds all the Śāstras, who is well versed in the arts, whose footstool is rubbed by the rows of crowns of the kings, who has shattered the enemies and who has much literature worthy (on account) of his bright and great fame, rule the expanse of the whole earth till the sun and moon (last).

(V. 76). This everlasting grant was composed by the poet Nārāyaṇa, son of Śaṅkarārya and a resident of Pārīva-grāma (the neighbouring village).

This grant was engraved by Tribhuvanamahādēvi-mahāchārya and Rājēntasimha-pērāchārya, both (being) well-versed in the art of sculpturing².

¹ The Tamil translation (op. cit.) interprets this term as the *pradhāna-sthāna*, i.e., the capital.

² The text for this passage is in prose.

TRANSLATION

TAMIL TEXT

(Line 1.) Hail ! Prosperity ! (*This is the order of*) Kōnēriṇmaikoṇḍāṇ (issued) to the *nāttār* (i.e. members of the Divisional Assembly), the headmen of *brahmadēyas* and the representatives of the *ūr* and *nagaram* in *dēvadāna*, *paḷlichchanda*, *kaṇi-murrūṭṭu*, *veḷḷappēru* and old *arachchālābhōgam* in Vēṇikkūṟṟam (situated) in Viraśōḷa-vaḷanāḍu (a division) of Jayaṅgoṇḍaśōḷa-maṇḍalam¹. In the eighth year and the hundred and seventh day of Our (*reign*), when we were in the inner apartment of the *maṇḍapam* (called Irājēndraśōḷa-Brahmaḍhirājan to the east of the mansion within the palace at Perumbarrappuliyūr, *it being decided that*) Tribhuvanaṁamahādēvipṇērēri, the public (*lake*) of the district in Viraśōḷa-vaḷanāḍu in Nityavinōda-vaḷanāḍu, areca and firewood plantations of the *araiyars* of this lake, the common village sites (*of the*) district, public (*chiruparrai*) forests of this district, land thus measured, the (*parru*) leased-land of (*persons including*) Tīrumāl-Kāḍan of Neṟkuppai, Taṇjai Nāṭṭukkōṇ and Vēḷāṇ Araṅgaṇ (the following villages, viz.) Chembaṅguḍi, Kuḷappāḍu, Tuḷār, Nallambar, Tīrubhuvanaṁamahādēvinallūr, Viḥchūr *alias* Chikkar, Muṇṇāval, Kūṭṭaṇūr, Kamugaṇchēndaṅguḍi, Vaikundanallūr, Mayimālayanallūr Kīl-Māndūr, Parakēsarinaḷlūr, Pennāgaḍam, Uṟattūr, Chīraiyyūr, Kīl-Chōṟṟutturai, Neḍuvāyil, Eṟupāḍi, Puḷigaikkūḍi, Peruṅguḍi, Muṇḍaṇūr, Dāmōdaranallūr, Araśūr, Vāḷuvanallūr, Guṇaśīlanallūr, Cheyyānallūr, Chīṟṟālinallūr, Nittavinōdanallūr, Veṅgūr, Niyāyanaḍainaḷlūr, Chēndamaṅgalam, Igaḷānilainaḷlūr, Vīraṇārāyaṇamaṅgalam, Karuvūr, Gōvindaṇallūr, Viraśōḷaṇallūr, Koṇṇāppūr, Maṇimaṅgalam, Tuṟaiyānallūr, Vāmananaḷlūr—all these villages of this district (*nāḍu*), Āḍanaḷlūr Chīrumuṇṇiyūr, Mēṭṭu-Mēṟkūḍi, Kāḍaṇ Kārikuṟichchi of Būtamaṅgalam, Dēvadāṇakkūḍi, a *dēvadāna tīrappu* of Parutti-Niyamam, Viḷāṅguḍi, Kaṇimurrūṭṭu-irangal of Vēṇi, Neḍuṅgaṇakkūḍi, Ayalūṭṭi-kāṇi of Pūdamaṅgalam, Śrī-karaṇamaṅgalam *alias* Kōṭṭārakkūḍippaḷḷi-removed from *paḷlichchāṇam*, and Puṟakkūḍi (all) these villages in Vēṇikkūṟṟam of this district, after transferring the rights of the previous tenants and after taking away the *Veḷḷāṇ-vagai* including *kāraṇmai*, *mīyāṭchi* and *mīgudikkuraimai*, having converted from the eighth year into brahmadēya exempted from paying *marjiyādi* taxes, at the rate (at which they are collected from) brahmadēya, among these villages—

(Line 30). Two hundred *kalam* of paddy by land (measuring) one hundred and sixtythree (*vēḷi*), seven *mā*, *kīḷ* three-fourths, four *mā*, half *kāṇi*, *mundirigai* and *kīḷ* four *mā* (that remained) after excluding [1*] land (measuring) five hundred and seventyeight (*vēḷi*), three and a half *mā*, half *kāṇi*, *kīḷ* four *mā*, three *kāṇi*, *kīḷ* three-fourths and one *mā* (comprising of) Tīribhuvanaṁamahādēvip-ṇērēri and bund, [2*] land (measuring) three *kāṇi*, *mundirigai*, *kīḷ* eight *mā*, three *kāṇi*, *kīḷ* three-fourths and one *mā* (comprising)

¹ See p. 31 supra for a constructional form of the Tamil text. The adverbial particles such as *cholla*, *para*, etc., are translated as finite verbs to enable the readers follow the translation more easily.

the illustrious temple of Tiruvīraiyaṅkuḍi-mādēvar inside this lake, [3*] and (measuring) one and a half *mā*, *mundirigai*, *kī* two *mā*, *kāṇi*, half *kāṇi*, *kī* eight *mā* (comprising) garden containing tax-free (groves of) cocoanut and mango, of this (god), [4] land (measuring) six and a half *mā* (comprising) ponds and streams in the land of areca and firewood plantations of the *araiyars* of this village, [5*] land (measuring) eleven and three-fourth (*vēli*), three and a half *mā*, *kī* one and a half *mā*, *mundirigai*, *kī* half and two *mā* (comprising of) the house-sites (for the) habitation of the *nāṭṭār*, [6*] land (measuring) one-fourth (*vēli*), and half *mā* (comprising) the tank common to the *nāḍu* and the bund—thus the deductable land (measuring) five hundred and ninetyfive and three-fourth (*vēli*) two and a half *mā*, *kī* three-fourth, two and a half *mā*, *mundirigai*, *kī* half and two *mā* (from the total of) land (measuring) seven hundred and fifty-nine (*vēli*), four and a half *mā*, *mundirigai*, *kī* three-fourths, one *mā*, three *kāṇi*, *kī* three-fourths and one *mā* that remained after deducting the land (comprising) village residential site entered and included in Nittavinōdanallūr of this district from the land measured (under one unit) as Tribhuvanamahādēvip-pērēri common to the district, the areca and firewood plantations of the *araiyargal* of this lake, village residential site common to the district, and the *chiruparraik-kāḍu* common to the district.¹

(Line 263) Thus these villages (*were*) surveyed as one unit after cancelling the different assessments and old names from the eighth year (*and*) assessed a tax of fiftyone thousand and fifty *kalams* of paddy, thirtytwo and a half *kāṣu* of *māṇ-pāṭṭam* and sixtyfive *akkam* for land measuring two thousand five hundred and fifteen and three-fourth (*vēli*), three *mā*, *kāṇi*, *kī* three-fourths and one and a half *mā*, *kī* half and two *mā*, after excluding from the (total) land (measuring) three thousand one hundred and thirtyfive (*vēli*) and four and a half *mā*, *mundirigai*, *kī* three-fourths and two *mā*, three and a half *kāṇi*, *kī* three *mā* and three *kāṇi* (*the following portions, viz.*), land comprising village residential sites, the illustrious temples of *Mādēvar* and open grounds, the illustrious temples of *Vishṇukkal* and open ground, the Gaṇapati temple and open ground, Aiyar temples and open grounds, *Piḍāri* temples and open grounds, the gardens of these temples, cocoanut and mango gardens, quarters of *Kammāḷars* and *Paraiyas*, the cremation ground, tanks and bunds, rivers, channels and streams including Tribhuvanamahādēvip-pērēri and its bund, Sundaraśōḷa channel, Śiṅgaḷāntakaṇ channel, Karuvāykkal *alias* Mummudiśōḷap-pērāru, Kāmapatākai channel, that flow to villages outside, the stream that flows out from Veṇṇi-measuring (in all) six hundred and nineteen (*vēli*) and six *mā*, *kāṇi* *mundirigai*, *kī* three *kāṇi*, *mundirigai*, *kī* three-fourths and three *kāṇi*. Of this tax which is fixed for this *brahmadeya* named Tribhuvanamahādēvich-chaturvēdimaṅgalam in Vīraśōḷa-vaḷanāḍu in Nittavinōda-vaḷanāḍu given to one thousand and eighty *chaturvēdi* Bhaṭṭas from the eighth year, one-fourth should be paid in the eighth year, exactly half (*chembādi*) in the year opposite

¹ This is the first of the 54 units included in this *agrahāra*. Similar details are given for each unit. To avoid the tedious and cumbersome translation of these passages upto line 263, consisting mostly of figures, a table is given representing all these passages. This section is only an example for the translation of the passages that follow.

A. List of Villages and details

No.	Village and land included in the newly formed <i>agrachāra</i>	Total extent land	Description of land excluded	Extent of land excluded	Extent of land assessed	Tax in kind and money	Reference to Text
1.	Tribhuvanamahādevīp-pēreri, Areca and firewood plantations of the <i>araiyars</i> of the lake, the public <i>Sirupattai</i> forest.	(75*19 <i>veli</i> , 4-1/2 <i>mā</i> , 1 <i>mundirigai</i> <i>kil</i> 3/4 1 <i>mā</i> , 3 <i>kāni</i> , <i>kil</i> 3/4, 1 <i>mā</i> .	Tribhuvanamahādevīp-pēreri and bund, Tiruviraiyāṅkuḍi-mādevīr temple and open ground, tax-free (cocoanut mango) garden of this temple, pond and stream in the areca <i>araiyars</i> , public habitations of the <i>nallār</i> and public tank of this district and its bund.	59 5 1/2 <i>veli</i> , 2-1/2 <i>mā</i> , <i>kil</i> 3/4, 2-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	163 <i>veli</i> , 7 <i>mā</i> and <i>kil</i> 3/4, 4 <i>mā</i> , 1 1/2 <i>kāni</i> , 1 <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i> .	200 <i>kalam</i>	Line 30
2.	Paru land of Tirumākāḍan of Neṅkupai, Taṇjai-naṭṭukōn and Velān Araṅgan	160 1/2 <i>veli</i> 2-1/2 <i>mā</i> , <i>kil</i> 7 <i>mā</i> , 1 1/2 <i>kāni</i> , 1 <i>mundirigai</i> and <i>kil</i> 4 <i>mā</i> .	Temple and open ground, tank and bund of this temple	6-1/2 <i>mā</i> , 1 <i>mundirigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	160 1/4 <i>veli</i> , 3-1/2 <i>kāni</i> , <i>kil</i> 3/4, 1 1/2 <i>kāni</i> , 1 <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i> .	1500 <i>kalam</i> and <i>miṇṇallam</i> 1 <i>kāṭu</i> .	Line 46
3.	Chembāṅguḍi	137 <i>veli</i> , 6 <i>mā</i> , 1-1/2 <i>kāni</i> , 1 <i>mundirigai</i> , and <i>kil</i> 4-1/2 <i>mā</i> .	Piḍāri temple and open ground, Aiyyan temple and open ground, Singalāṇṭakan <i>vēkkal</i> , channel towards Mayunālayyanallur, Karu- <i>vēkkal</i> alias Mummudiōḷap-pēraru, Sundarasōḷa <i>vēkkal</i> and the cremation ground.	1/2 <i>veli</i> , 2-1/2 <i>mā</i> , 1 <i>mundirigai</i> , <i>kil</i> 3 <i>mā</i> , 3 <i>kāni</i> and <i>kil</i> 3/4, 1 <i>mā</i> .	136-1/2 <i>veli</i> , 2 <i>mā</i> 3 <i>kāni</i> , 1 <i>mundirigai</i> , <i>kil</i> 3 <i>mā</i> , 1 <i>mundirigai</i> and <i>kil</i> 4 <i>mā</i> .	4000 <i>kalam</i> and <i>miṇṇallam</i>	51

* The figure five is in excess of the actual total of lines 33-42, where the figures are given for each of the features described in column 4. From unit 2 onwards the figures for each of the items mentioned in column 4 are not given in the text.

4. Kulappādu	129 <i>iṣṭi</i> , <i>māgāṇi</i> , 1/2 <i>kāṇi</i> , 1 <i>mundirigai</i> , and <i>kil</i> 1/2.	Tank and bund of this village, Singalāntakan <i>vaykkal</i> , Seyyānallūr <i>vaykkal</i> , channel towards Valuvānallūr channel towards Perungudi, Mādēvar temple and open ground, tax-free temple and bund of this temple, Aiyyaṇ temple and open ground, tax-free temple and bund of this god, two Pidāri temples and cremation ground.	1 3/4 <i>iṣṭi</i> , 2 <i>mā</i> 3 <i>kāṇi</i> , 1 <i>mundi- rigai</i> <i>kil</i> 1/2, 3 <i>mā</i> , 3-1/2 <i>kāṇi</i> , 1 <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i> .	127 <i>iṣṭi</i> , 3-1/2 <i>mā</i> 1 <i>mundirigai</i> , <i>kil</i> 3/4, 4 <i>mā</i> , 3 <i>kāṇi</i> and <i>kil</i> 3/4, 1 <i>mā</i> .	3100 <i>kalam</i>
5. Tuḷar	124 3/4 <i>iṣṭi</i> , 1 <i>kāṇi</i> , 1 <i>mundirigai</i> , <i>kil</i> 3/4, 1 <i>mā</i> , 1/2 <i>kāṇi</i> 1 <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i> .	Tank and bund, Pidāri temple and open ground, Aiyyaṇ temple and open ground, Pulvēḷūr <i>vaykkal</i> , channel flowing towards Maṇṇaḷ- Munniyūr and cremation ground.	1/2 <i>iṣṭi</i> , 3 <i>mā</i> , 1 <i>kāṇi</i> , <i>kil</i> 3/4, 4 <i>mā</i> , 1/2 <i>kāṇi</i> 1 <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i> .	124 <i>iṣṭi</i> , 2 <i>mā</i> , and <i>kil</i> 3/4, 2 <i>mā</i> .	3300 <i>kalam</i> and <i>mūṇṇā-</i> <i>ṭam</i> 3 <i>kāṇi</i> .
6. Naḷḷambar	122 1/2 <i>iṣṭi</i> , 4-1/2 <i>mā</i> , <i>kil</i> 1/2, 4-1/2 <i>mā</i> 1 <i>mundi- rigai</i> , and <i>kil</i> 4 <i>mā</i> .	Tank and bund	3 <i>mā</i>	122-1/2 <i>iṣṭi</i> , 1-1/2 <i>mā</i> , <i>kil</i> 1/2, 4-1/2 <i>mā</i> , 1 <i>mun- dirigai</i> and <i>kil</i> 1/2, 2 <i>mā</i> .	800 <i>kalam</i> and <i>mūṇṇā-</i> <i>ṭam</i> 1 <i>kāṇi</i> .
7. Tribhuvana- mādēvinallūr	90 <i>iṣṭi</i> , 7 <i>mā</i> , 3 <i>kāṇi</i> , <i>kil</i> 1/2, 3 <i>mā</i> , 1/2 <i>kāṇi</i> , 1 <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i> .	Singalāntakan <i>vaykkal</i> , Koṇṭāppūr <i>vaykkal</i> , and cremation ground.	7 <i>mā</i> , 3 <i>kāṇi</i> , <i>kil</i> 1-1/2 <i>mā</i> , 1 <i>mundi- rigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	90 <i>iṣṭi</i> , <i>kil</i> 1/2, 1-1/2 <i>mā</i> , 1 <i>mundi- rigai</i> and <i>kil</i> 1/2, 2 <i>mā</i> .	2500 <i>kalam</i> and <i>mūṇṇā-</i> <i>ṭam</i> 1 <i>kāṇi</i> .
8. Viṇchūr alias Chūḷkar	79 <i>iṣṭi</i> , 8 <i>mā</i> , 3 <i>kāṇi</i> , 1 <i>mundirigai</i> , <i>kil</i> 7 <i>mā</i> , 3 <i>kāṇi</i> , <i>kil</i> 3/4, outside.	Pidāri temple and open ground tank and bund of the goddess, tank and bund of the village and Kāmapatākal- <i>vaykkal</i> flowing towards the villages outside.	8 <i>mā</i> , 1 <i>mundirigai</i> , 79 <i>iṣṭi</i> , 3 <i>kāṇi</i> , <i>kil</i> 1/4, 1/2 <i>mā</i> , 1 <i>mundirigai</i> <i>kil</i> 1/2, 2 <i>mā</i> .	79 <i>iṣṭi</i> , 3 <i>kāṇi</i> , <i>kil</i> 3 <i>mā</i> , 1/2 and <i>kil</i> 4 <i>mā</i> .	1100 <i>kalam</i> and <i>mūṇṇā-</i> <i>ṭam</i> 1 <i>kāṇi</i> .

+ Read 2 *mā*.

15. Parakēsarinalūr	53 eḷi, 3 mā, 3-1/2 kāṇi, 1 maṇḍirigai, and kil 1/4.	Piḍari temple and open ground, tank and bund, Kāmapatākai eṇṇakkāl flowing through land of this village to villages outside. Maḍēvar temple and courtyard and the tank and bund of this god.	1/4 eḷi, 1/2 mā, 1/2 kāṇi, 1 ma- ṇḍirigai, kil 3/4, 1 mā, and kil 3/4, 1 mā.	57-5/4 eḷi, 3 mā, kāṇi, kil 4 mā, 1/2 maṇḍirigai kāṇi.	800 kalam and miṇ-pāṭṭam 1	121
16. Pennāgaḍam	55 eḷi, 1/2 mā, 1/2 kāṇi, kil 3/4, 3 mā, 1-1/2 kāṇi, and kil 8 mā.	Kāmapatākai eṇṇakkāl flowing through land of this village.	mā, 3 kāṇi, ma- ṇḍirigai, and kil 1/2, 2 mā.	54-3/4 eḷi, 3 mā, 3 kāṇi, maṇḍirigai kil 6 mā, 1-1/2 kāṇi and kil 8 mā.	600 kalam and miṇ-pāṭṭam 8 akkam.	127
17. Uṇṇatūr	54-1/4 eḷi, kāṇi, kil 1/4, 1/2 kāṇi, maṇḍirigai and kil 4 mā.	Maḍēvar temple and open ground, tank and bund of this god, and Mammudiśōḷap-pēṇṇaru flowing through land of this village.	1/2 eḷi and kil 8 mā.	52-3/4 eḷi, 1/2 kāṇi, maṇḍirigai, kil 3/4, 2 mā, 1/2 kāṇi, maṇḍirigai, and kil 4 mā.	1000 kalam and miṇ-pāṭṭam 1 kāṇi.	131
18. Chiraiyūr	49 eḷi, 2 mā, 1/2 kāṇi, kil 1/2 4 mā, 1-1/2 kāṇi and kil 8 mā.	Kāmapatākai channel flowing through land of this village.	mā	49 eḷi, mā 1/2 kāṇi, kil 1/2, 4 mā, 1-1/2 kāṇi and kil 8 mā.	1300 kalam and miṇ-pāṭṭam 1 kāṇi.	136
19. Kil-Chōṇṇutturai	45-1/2 eḷi, mā kāṇi, ma- ṇḍirigai, kil 1/2, 3-1/2 mā, 1/2 kāṇi, maṇḍirigai, and kil 4 mā.	Tank and bund, Karu eṇṇakkāl alai Mammudiśōḷap-pēṇṇaru	7-1/2 mā and 1/2 kāṇi	45 eḷi, 3-1/2 mā, 1/2 kāṇi, maṇḍi- rigai, kil 1/2, 3-1/2 mā, 1/2 kāṇi, maṇḍirigai and kil 4 mā.	1000 kalam and miṇ-pāṭṭam 1 kāṇi.	139
20. Neduvayil	39-3/4 eḷi, 4 mā, 1/2 kāṇi, kil 1/2, 2 mā, 3 kāṇi, and kil 3/4,	Cremation ground	1/2 kāṇi, maṇḍi- rigai and kil 4 mā.	39-3/4 eḷi, 3 mā, 3-1/2 kāṇi, ma- ṇḍirigai kil 8 mā, 3 kāṇi and kil 3/4, mā.	1750 kalam and miṇ-pāṭṭam 1 kāṇi.	141

21. Ērupaḍi	22-3/4 <i>ēli</i> , 1-1/2 <i>kāṇi</i> , <i>kiḷ</i> 1/2, 3-1/2 <i>mā</i> , <i>mundiri-</i> <i>gai</i> , <i>kiḷ</i> 1/2, 2 <i>mā</i>.	..	..	400 <i>kalam</i>	147	
22. Puḷigaikkuḍi	38-3/4 <i>ēli</i> , 3-1/2 <i>mā</i> 1/2 <i>kāṇi</i> , <i>kiḷ</i> 1/2 3 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundi-</i> <i>rigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	Viṣṇukkal Śrīvaikundamudaiyār temple and open ground, coconut and mango groves of this god, pond and stream.	1/2 <i>ēli</i> , 1/2 <i>kāṇi</i> , ² <i>mundirigai</i> , <i>kiḷ</i> 1/2, 4 <i>mā</i> , 1-1/2 <i>kāṇi</i> and <i>kiḷ</i> 8 <i>mā</i> .	38 <i>ēli</i> , 7-1/2 <i>mā</i> , <i>kiḷ</i> 3/4, 3 <i>mā</i> , 3 <i>kāṇi</i> and <i>kiḷ</i> 3/4, <i>mā</i> .	1200 <i>kalam</i>	149
23. Perunguḍi	31-3/4 <i>ēli</i> , 1 <i>kāṇi</i> , <i>kiḷ</i> 3/4, 4 <i>mā</i> , 1/2 <i>kāṇi</i> <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	Aiyyan temple and open ground, Peḍār temple and open ground, garden of this goddess, Kammāya quarters and Paraiyār's quarters.	1 <i>mā</i> , 3 <i>kāṇi</i> , <i>mundirigai</i> , <i>kiḷ</i> 2 <i>mā</i> , 1-1/2 <i>kāṇi</i> and <i>kiḷ</i> 8 <i>mā</i> .	31-1/2 <i>ēli</i> , 3 <i>mā</i> , 1-1/2 <i>kāṇi</i> , <i>mun-</i> <i>dirigai</i> , <i>kiḷ</i> 3/4, 1 <i>mā</i> , 3 <i>kāṇi</i> and <i>kiḷ</i> 3/4, 1 <i>mā</i> .	600 <i>kalam</i> and <i>miṇ-pāṭṭam</i> 1 <i>kāṇu</i> .	153
24. Muṇḍaṇṇūr	29-1/2 <i>ēli</i> , 4-1/2 <i>mā</i> , <i>kiḷ</i> 8 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mandiri-</i> <i>gai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	Karuvāyakkal alaiar Mummadiśōḷap- pēraru flowing through land of this village.	3 <i>mā</i> , 1-1/2 <i>kāṇi</i> <i>kiḷ</i> 1/2, 4 <i>mā</i> , 1-1/2 <i>kāṇi</i> , <i>kiḷ</i> 8 <i>mā</i> .	29-1/2 <i>ēli</i> , 1 <i>mā</i> , <i>mundirigai</i> , <i>kiḷ</i> 1/2 3 <i>mā</i> , 3 <i>kāṇi</i> , and <i>kiḷ</i> 3/4, 1 <i>mā</i> .	550 <i>kalam</i> and <i>miṇ-pāṭṭam</i> 1 <i>kāṇu</i> .	161
25. Dāmōḍaranallūr	25 <i>ēli</i> , 1-1/2 <i>mā</i> , <i>kiḷ</i> 3 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> , and <i>kiḷ</i> 4 <i>mā</i> .	Śōrutturai channel flowing through land of this village.	3-1/2 <i>kāṇi</i> , and <i>kiḷ</i> 8 <i>mā</i> .	25 <i>ēli</i> , 1/2 <i>mā</i> , <i>mundirigai</i> , <i>kiḷ</i> 3/4, 1/2 <i>kāṇi</i> , <i>mundirigai</i> , <i>kiḷ</i> 4 <i>mā</i> .	300 <i>kalam</i> and <i>miṇ-pāṭṭam</i> 2 <i>ākkam</i>	166

¹ Read 3 *mā*, 3 *kāṇi*, *kiḷ* 1/2 4 *mā* instead of 3 1/2 *mā*, 1/2 *kāṇi*, *kiḷ* 1/2, 3 *mā*.

² Read 1 *mā*, instead.

³ Read 1/2 *kāṇi*, *kiḷ* 3/4, 4 *mā*.

26. Arašūr	33 <i>ēli</i> , 6-1/2 <i>mā</i> , <i>kil</i> 1/2, 1-1/2 <i>kāni</i> , and <i>kil</i> 8 <i>mā</i>,	..	..	400 <i>kalam</i> and <i>miṭṭ-pāṭṭam</i> 3 <i>akkam</i>	170
27. Vāhuvanallūr	20 <i>ēli</i> , 3-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kil</i> 1/2	..	..	600 <i>kalam</i> and <i>miṭṭ-pāṭṭam</i> 1 <i>kāni</i> .	172
28. Guṇaślanallūr	24 <i>ēli</i> , 4-1/2 <i>mā</i> , <i>mundirigai</i> , <i>kil</i> 9-1/2 <i>mā</i> , <i>mundirigai</i> and <i>kil</i> 1/2, 2 <i>mā</i>.	..	..	500 <i>kalam</i> and <i>miṭṭ-pāṭṭam</i> 6 <i>akkam</i> .	173
29. Cheyyānallūr	24-1/2 <i>ēli</i> , 4-1/2 <i>mā</i> , <i>mundirigai</i> , <i>kil</i> 7-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	Tank and bund of this village	1/2 <i>ēli</i>	24 <i>ēli</i> , 9-1/2 <i>mā</i> , 1/2 <i>kāni</i> , <i>mundirigai</i> , <i>kil</i> 7-1/2 <i>mā</i> , 6 <i>akkam</i> <i>mundirigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	174
30. Chirāṭṭinallūr	25-3/4 <i>ēli</i> , 2-1/2 <i>mā</i> , 1/2 <i>kāni</i> , <i>kil</i> 3-1/2 <i>mā</i> , <i>mundirigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	Tank and bund, Aiyvay temple and open ground, Sundarasālan channel flowing through land of this village, channel flowing towards Tulaṛ through land of this village.	4 <i>mā</i> , <i>kil</i> 3/4, 1 <i>mā</i> , 3 <i>kāni</i> , and <i>kil</i> 3/4, 1 <i>mā</i> .	25-1/2 <i>ēli</i> , 2-1/2 <i>mundirigai</i> , <i>kil</i> 6 <i>mā</i> , 3 <i>kāni</i> , and <i>kil</i> 3/4, 1 <i>mā</i> .	180
31. Nūtavinōdanallūr	23 <i>ēli</i>	Residential site of the village	3 <i>ēli</i>	20 <i>ēli</i>	186
32. Veṅgūr	30 <i>ēli</i> , 7-1/2 <i>mā</i> , <i>kil</i> 4 <i>mā</i> , 1-1/2 <i>kāni</i> , and <i>kil</i> 3 <i>mā</i>.	..	..	900 <i>kalam</i> and <i>miṭṭ-pāṭṭam</i> 4 <i>akkam</i>	188

33. Niyāyanadainallūr	22-1/4 eḷi, 1-1/2 kāṇi, kiḷ 4 mā, 3 kāṇi, and kiḷ 3/4, 1 mā.	..	..	1000 kalam, mūḷ-pāṭṭam 3 akkam	190
34. Chēḍamaṅgalam	11-1/2 eḷi, 3 mā, 3 kāṇi, mundirigai, kiḷ 1/4, 1/2 mā, mundirigai, and kiḷ 1/2, 2 mā.	..	..	600 kalam	191
35. Igaḷāṇinainallūr	3 eḷi, 6 mā kiḷ 2-1/2 mā, mundirigai, and kiḷ 1/2, 2 mā.	..	..	500 kalam and mūḷ-pāṭṭam 6 akkam	193
36. Vīraṇācāṇamaṅ- galam	23-1/2 eḷi, 3 mā, 3 kāṇi, mundirigai kiḷ 3 kāṇi and kiḷ 3/4, 1 mā.	..	..	300 kalam	195
37. Karuvūr	18 eḷi, 6-1/2 mā, mundiri- gai, kiḷ 3 kāṇi and kiḷ 3/4, 1 mā.	Cremation ground	kāṇi, mundurigai, kiḷ 3/4, 1/2 kāṇi, mundirigai, kiḷ 4 mā.	18 eḷi, 6 mā, 1/2 kāṇi, mundurigai, kiḷ 1/4, 1/2 mā, mundirigai and kiḷ 1/2, 2 mā.	700 kalam and mūḷ-pāṭṭam 2 akkam.	197
38. Gōvīḍanallūr	17-1/2 eḷi, mā kāṇi, kiḷ 9 mā, 1/2 kāṇi, mundirigai, and kiḷ 4 mā.	..	..	300 kalam and mūḷ-pāṭṭam 4 akkam	201
39. Vīraṣōḷanallūr	16-1/2 eḷi mā- kāṇi, mudi- rigai, kiḷ 1/2, 4 mā, 1-1/2 kāṇi and kiḷ 8 mā.	Channel flowing to Mayimālaya- nallūr through land of this village and the cremation ground.	1/2 mā, 1/2 kāṇi, mundirigai and kiḷ 4 mā.	16-1/2 eḷi, 1/2 mā, 1/2 kāṇi, kiḷ 1/2, 1-1/2 kāṇi, kiḷ 8 mā.	800 kalam and mūḷ-pāṭṭam 4 akkam	203

40. Koññāppūr	16 <i>vēli</i> , 7 <i>mā</i> , 3-1/2 <i>kāṇi</i> , <i>mundirigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	Singalāntakan <i>vēṭṭakkal</i> flowing through land of this village.	1 <i>mā</i> .	16 <i>vēli</i> , 6 <i>mā</i> , 3-1/2 <i>kāṇi</i> , <i>mundi- rigai</i> , and <i>kil</i> 1/2, 2 <i>mā</i> .	400 <i>kalam</i> and <i>miṭṭ-pāṭṭam</i> 3 <i>akkam</i> .	208
41. Maṇimaṅgalam	15-1/2 <i>vēli</i> , 4 <i>mā</i> , 3 <i>kāṇi</i> , <i>kil</i> 1/2, 1-1/2 <i>kāṇi</i> , and <i>kil</i> 8 <i>mā</i> .				250 <i>kalam</i> and <i>miṭṭ-pāṭṭam</i> 2 <i>akkam</i> .	211
42. Turaiyānallūr	15 <i>vēli</i> , 7 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> , and <i>kil</i> 4 <i>mā</i> .				100 <i>kalam</i>	212
43. Vāmaṇanallūr	14-1/2 <i>vēli</i> , 2 <i>mā</i> , 3-1/2 <i>kāṇi</i> , <i>kil</i> 1-1/2 <i>mā</i> , <i>mundirigai</i> and <i>kil</i> 1/2, 2 <i>mā</i> .				500 <i>kalam</i> and <i>miṭṭ-pāṭṭam</i> 3 <i>akkam</i>	213
44. Ādanallūr	82 <i>vēli</i> , 1/2 <i>mā</i> , 1/2 <i>kāṇi</i> , <i>kil</i> 3/4, 4 <i>mā</i> , 3-1/2 <i>kāṇi</i> , <i>mundirigai</i> and <i>kil</i> 3/4, 3 <i>kāṇi</i>	Temple (<i>Sekōṇṇī</i>), tank and bund, garden, residential site, cremation ground, Pulvēṭṭur <i>vēṭṭakkal</i> and Maṇu- <i>vēṭṭakkal</i> flowing from Veṇṇi through land of this village.	2-1/2 <i>vēli</i> , 1/2 <i>kāṇi</i> , <i>mundirigai</i> , <i>kil</i> 3/4, 1 <i>mā</i> , 3 <i>kil</i> and <i>kil</i> 3/4, 4 <i>mā</i> , 3 <i>kāṇi</i>	79-1/2 <i>vēli</i> , 1-1/2 <i>kāṇi</i> , <i>mundirigai</i> , <i>kil</i> 3 <i>mā</i> , 1/2 <i>kāṇi</i> and <i>kil</i> 3/4, 1 <i>mā</i> .	1000 <i>kalam</i>	215
45. Cōṭṭumunṇiyūr	44-1/2 <i>vēli</i> , 4 <i>mā</i> 3 <i>kāṇi</i> , <i>mun- dirigai</i> , <i>kil</i> 8 <i>mā</i> , 3-1/2 <i>kāṇi</i> , and <i>kil</i> 8 <i>mā</i> .	Lake bund, watercourse, residential site, tanks, mound in washermen's quarters, channel flowing to Nagar through land of this village.	2-1/2 <i>vēli</i> , 3 <i>mā</i> , 3-1/2 <i>kāṇi</i> , and <i>kil</i> 3/4, 1 <i>mā</i> .	42 <i>vēli</i> , 3-1/2 <i>kāṇi</i> , <i>kil</i> 1/2, 2 <i>mā</i> , 3-1/2 <i>kāṇi</i> , and <i>kil</i> 8 <i>mā</i> .	400 <i>kalam</i> and <i>miṭṭ-pāṭṭam</i> 2 <i>kāṇi</i> .	221

53. Śrīkaranamaṅgalam alias Kottāraṅku- ṭṭippalli removed from Puṭṭichandam	45 vēḷi, 3-1/2 mā, 1/2 kāṇi, 1 mūdirigai, kiḷ 1/2, 1/2 mā, mūdirigai and kiḷ 1/2, 2 mā.	Pulvellur and Pūvaṅṇu channels flowing through land of this village, residential site, tank, Aiyāṅ temple and Paraiyā's quarters.	2-1/2 vēḷi, 4 mā, kāṇi, mūdirigai, kiḷ 1/2, 2 mā.	42-1/2 vēḷi, 3 mā, kāṇi, mūdirigai, kiḷ 3/4, 3-1/2 mā, mūdirigai and kiḷ 1/2, 2 mā.	350 kalam, mūḷ-pāṭṭam, 1/2 kāṇi.	252
54. Purkuḍi	12-1/4 vēḷi, mūdirigai, kiḷ 1/4, mūdirigai, and kiḷ 1/2, 2 mā.	Residential site	1-1/2 mā, 1/2 mā, mūdirigai, kiḷ 1/2, 1 mā, 1/2 mā, mūdirigai and kiḷ 4 mā.	12 vēḷi, 3 mā kāṇi, mūdirigai, kiḷ 1/2, 3 mā, 3-1/2 mā, and kiḷ 8 mā.	300 kalam	259
	3135 vēḷi, 4-1/2 mā, mūdirigai, kiḷ 3/4, 2 mā, 3-1/2 kāṇi, kiḷ 7 mā, 3 kāṇi.		619 vēḷi, 6 mā, kāṇi, mūdirigai, kiḷ mā, kāṇi, mūdirigai, kiḷ 3/4 vēḷi, 3 kāṇi.	2515-3/4 vēḷi, 3 mā, kāṇi, kiḷ 3/4, 1-1/2 mā, kiḷ 1/2, 2 mā.	15050 kalam, mūḷ-pāṭṭam, 32-1/2 kāṇi and 63 akkam	264-277
1. Udayamātrāṇḍa- chehaturvēḷimāṅ- galam	102-3/4 vēḷi, 1-1/2 kāṇi, 1 mūdirigai, kiḷ 1-1/2 mā, 1 mūdirigai, kiḷ 1/2, 2 mā.	Residential site, Mādēvar temple, open ground and tax-free garden of the god Vāṇmukkal Śrī-Vaikun- dam-uḍaiyār temple, open ground and tax-free garden of the god Piḍāri temple and open ground tank and bund of the village, Karuvāyakkal aliar Mūmniadikōḷappērāṇu across this village.	1-1/2 vēḷi, 2 mā, 1-1/2 kāṇi, 1 mūdirigai, kiḷ 2 mā, 1-1/2 kāṇi kiḷ 8 mā.	101 vēḷi, 6 mā, ² 3-1/2 kāṇi, mūdirigai, kiḷ 3/4, 4 mā, 1/2 kāṇi, 1 mūdirigai, kiḷ 4 mā.	5000 kalam and mūḷ-pāṭṭam 2 kāṇi.	283
2. Śrīpūḍi (Bhūṇi)	148 vēḷi, 8 mā 3-1/2 kāṇi, mūdirigai, kiḷ 3 mā 1-1/2 kāṇi, kiḷ 8 mā	Residential site, Tank and bund, Śrīkōḷilgal and gardens, quarters of the untouchables, cremation ground, Karuvāyakkal, Kuṇjiramallappetu-vāyakkal flowing to Viraṣōḷa-vala- nāḍu	5 vēḷi, 8 mā 3-1/2 kāṇi, mūdirigai, kiḷ 1/2, 1 mā, 1-1/2 kāṇi, kiḷ 8 mā.	142-3/4 vēḷi, 4 mā 3-1/2 kāṇi, 1 mūdirigai, kiḷ 1/2, 2 mā.	5000 kalam, mūḷ-pāṭṭam, 2-1/2 kāṇi.	292

¹ Read 7-1/2 mā instead of 3-1/2 mā.² The entries in this item do not tally. Of this 4 mā is in excess of the actual total.

(i.e. 8th + 1st year), three-fourths in the year opposite (i.e. 8 + 1 + 1st year) and the whole tax assessed for this village should be paid as permanent tax thereafter from the year opposite (i.e. 8 + 1 + 1 + 1st year). Let the tax of five thousand *kalms* of paddy and 2 *kāsu* of *mīn-pāṭṭam* for land in Udayamāttāṇḍach-chaturvēdimaṅgalam of this *nāḍu* measuring one hundred and one (*vēli*) and six *mā*, three and a half *kāṇi*, *mundirigai*, *kīl* of three-fourth and four *mā*, half *kāṇi*, *mundirigai*, *kīl* four *mā* after excluding from the (total) land measuring one hundred and two and three-fourth (*vēli*) and one and a half *kāṇi*, *mundirigai* *kīl* one *mā*, half *mundirigai*, *kīl* half and two *mā*; (the following portions viz.) land comprising the village residential sites, the illustrious temple of Mādēvar of this village and open ground, the tax-free garden of this god, the illustrious temple of Viṣṇukkaḷ Śrīvaikunda-muḍaiyār of this village and open ground, the tax-free garden of this god, the Piḍāri temple of this village and open ground, tank and bund of this village, Karuvāyakkāl *alias* Mummu-ḍiṣōlappērāru cutting across land of this village measuring one and a half (*vēli*)—and two *mā*, one and a half *kāṇi*, *mundirigai*, *kīl* two *mā*, one and a half *kāṇi*, *kīl* eight *mā*, and of five thousand *kalams* of paddy and two and a half *kāsu* of *mīn-pāṭṭam* for land in Śrīpūdi, a brahmadēya in Veṇṇikkūrāram cancelling the previous assessment, measuring one hundred and two and three-fourth (*vēli*) and four *mā*, three and a half *kāṇi*, *mundirigai*, *kīl* half and two *mā* after excluding from the (total) land measuring one hundred and forty-eight (*vēli*) and eight *mā*, three and a half *kāṇi*, *mundirigai*, *kīl* three *mā*, one and a half *kāṇi*, *kīl* eight *mā* (the following portions, viz.) land comprising the residential sites in the village, tank and bund, the illustrious temples, gardens, quarters of the *paraiyars*, the cremation grounds, Karuvāyakkāl that flows through land in this village, Kuñjiramallap-peruvāyakkāl flowing towards Viraśōḷa-vaṇanāḍu measuring five *vēli* and eight *mā*, three and a half *kāṇi*, *mundirigai*, *kīl* half and *mā*, one and a half *kāṇi*, *kīl* eight *mā*, be paid as permanent tax from the eighth year. Let the *brāhmaṇas* having previous (tenancy) retain their own lands and pay themselves the tax assessed for their lands. Having cancelled the various assessments and old names of these villages, let this brahmadēya Tribhuvanamahādēvich-chaturvēdimaṅgalam in Viraśōḷa-vaṇanāḍu in Nittavinōda-vaṇanāḍu become one village from the eighth year. We order that it shall be thus entered into the accounts.

(Line 305). (This) our order was written by Araiyaṇ Muḍikonḍa-chōḷan, the headman of Pālaiyūr in Pālaiyūr-nāḍu (a sub-division) of Ūrṟukkāṭṭukkōṭṭam in Jayaṅgonḍa-śōḷamaṇḍalam (who) writes our orders, signed by the superintendents of our writs (*Ōlaināyakaṇ*)¹ and was issued and, in accordance with it, it was ordered to be entered in the accounts by our (*Karumamārāyum*) secretaries and the arbitrators; our secretaries having transmitted (this order), the superintendent of the Department of *Puravuvāri* (*Puravuvāri-tiṇaiikkaḷattu-kkaṇkāṇi*), the officers of the Department (*puravuvāri-tiṇaiikkaḷam*) the *varippottagam* (i.e. officers in charge of Revenue registers), the *mugaveṭṭi*, the *varippottagakkāṇakku* (i.e. the accountant in the Department of Tax registers), the *variṇiḷiḍu* (i.e. the officers who make entries in Revenue Registers) and the *paṭṭolai* (keepers of Royal writs) being present. These villages² were entered in the revenue register in the eighth year and the hundred and tenth

¹ The names of officers given in this section are listed separately, see *supra*, p. 22

² The names of villages which are repeated in the text are not given here.

day and were formed into a *brahmadēya* named Tribhuvanamahādēvich-chaturvēdimaṅgalam and to this village were added Udayamā[r*]ttāṇḍa-chchaturvēdimaṅgalam and Śrīpūdi, the Brāhmaṇas (of which villages) (were allowed) to retain their own lands and had to remit themselves the taxes on their lands.

(Line 356) (We) appoint (the following persons)—the administrator of the district (*kaṅkāṇi nāḍu vagai śeykiṇṇa*) and officers of the Department of Land tax (*Puravari-tiṇaikkalam*) for going round the hamlets accompanying the female elephant.

(Line 360) A royal order (*tirumugam*) embodying the above and with the words "it behoves you also to be with these persons, to point out the boundaries, to go to the hamlets accompanied by a female elephant, to set up (boundary) stones and milk-bush and to draw up and give the deed of gift" in the writing of the Royal scribe (*mandiravolai*) Araiyāṇ Muḍikoṇḍaśōlan, headman of Pālaiyūr in Pālaiyūr-nāḍu in Uṟṟukkāṭṭukkōṭṭam in Jayaṅḍa-Śōlamaṇḍalam, and with the signatures of the Superintendents of the Royal writs (*tirumandirav-olai-nāyagam*) having been sent to us, we, the members of the District Assembly (the *nāṭṭōm*) in the eighth year of the reign of the glorious king Śrī Rājēndra-chōḷadēva *alias* Parakēsariyarman.

Who—in the longstanding era (of prosperity) while Fortune, having been constant, was increasing (and) while the damsel of the big earth, the woman of victory in war and the matchless lady of fame rejoiced having become his great queens—conquered with (his) big fighting army—Idaiturai-nāḍu; Vaṇavāśi covered (i.e. protected) by the fence (wall) of continuous forests; Koḷḷippākkai whose fort-walls were surrounded by thick small wood; Maṇṇaikkaḍakkam (Mānyakhēṭa)¹ very fierce to approach;² and captured (the hereditary) crown of the kings of Ceylon (*Ṇam*) (surrounded by the) surging sea and the exceedingly beautiful crowns of their consorts; the beautiful crown and the necklace of Indra deposited with them by Teṇṇavar (i.e. the southern king—the Pāṇḍya);³ the whole territory of Ceylon on the transparent sea; the crown praised by many, the garland (emitting) red rays⁴—the family treasures worn rightfully by (the king of) Kēraḷa charging with armaments; many ancient islands (whose) old and great guard (was) the sea resounding with conches; and the crown of pure gold, worthy of Lakshmī (*Tiru*), which Paraśurāma, who destroyed the pricks of twentyone generations of kings having fiery bows in battle, deposited having considered the fortifications of Śāndimattivu impregnable—

We, the *nāṭṭōm* (i.e. the assembly of the district) seeing it (i.e. the order) being brought, respectfully advanced (towards), received and carried (it) on our heads and accompanying the female elephant, walked round the hamlets, set up (boundary) stones and milk-bush and drew up and gave the deed of boundary for the *brahmadēya* Tribhuvana-mahādēvich-chaturvēdimaṅgalam.

¹ The composer has cleverly translated Mānyakhēṭa. It is very doubtful whether he would have meant 'the camp of Maṇṇai' (cf. *SH*, III, p. 28). Vide the Sanskrit portion for a poetic description of the destruction of that city.

² For the reading *arum-aran*, the meaning will be 'whose fortification were unapproachable.'

³ Contra: 'Crown of Sundara' (*SH*, loc. cit.), Teṇṇavar has the suffix of an honorific plural.

⁴ Contra: 'the garland of the Sun' (*ibid.*)

(Line 382) The eastern boundary (of which) forms the western boundary of Vaḍa-Śāttamaṅgalam in Veṇṇik-kūṟṟam in this *nāḍu* in the north-eastern corner of land in this village—proceeding from the spot on the southern bank of the channel called Pūvaṇṇū-vāykkāl along with the western boundary of this Vaḍa-Śāttamaṅgalam as it lies towards the south-west and going to the south reaching the northern bank of the channel called Arumolidēva-vāykkāl flowing towards Vaḍa-Śāttamaṅgalam to the west and north; cutting across this channel to the south and getting on the southern bank; further to the south along the western boundary of Vaḍa-Śāttamaṅgalam reaching the northern bank of the channel called Pulvēḷūr-vāykkāl to the west; further cutting across this channel down south to the southern bank and along the same boundary as it lies, in an easterly direction further to the south after reaching the north-western boundary of the field called Vannārppēru in Nagar *alias* Chōḷa-vijjādhara-chaturvēdimaṅgalam, a *brahmadēya* in this *nāḍu* (district) going to the south along the western boundary of this (i.e., Vannārppēru field); as it lies, and further west after reaching the northern bank of the channel called Jāvaṅḡḇḍaṣōḷapperuvāykkāl flowing towards this Chōḷa-vijjādhara-chaturvēdimaṅgalam, further south-east along the boundary on the northern bank of this channel as it lies, crossing to the south reaching the north-western boundary of the field belonging to Tiruvaraṅga-kramavittan of Irāyūr, in Chōḷa-vijjādhara-chaturvēdimaṅgalam on the southern bank of this channel (and then) to the south and west; further along the western boundary to the south reaching the northern bank of this channel called Kaṭṭi-vāykkāl flowing towards Chōḷa-vijjādhara-chaturvēdimaṅgalam and to the west, crossing the channel towards the south and reaching the south bank and from there proceeding in the south-southwest-south direction in the centre of Ajundūrp-pilāru as it lies, the western boundary of Chōḷa-vijjādhara-chaturvēdimaṅgalam to the west and north after reaching the north-western boundary of the land in Maṇalūr of this district; further proceeding towards the south and south-west along the western boundary of this land as it lies, to the west and north after reaching the outer bund on the north bank of the Maṇalūr lake, proceeding to the west and north-west along the boundary of this bund as it lies, to the north and east from the north-eastern boundary of the land in Veṇṇi, a *nagaram* in Veṇṇik-kūṟṟam (and) a *dēvadā* of Rājarāja-Īṣvaram-uḍaiyār; further to the north-west along the northern boundary of this land as it lies, and to the north and east of the ant-hill on this boundary; proceeding further to the west, north west, west and north-west along this boundary as it lies, and to the north and east to the north-western boundary of the land, the house-site of Chandiṇa Aiyāṇ, a merchant of this Veṇṇi; further proceeding to the south-west and south along the western boundary of this land as it lies, and to the west and north from the northern boundary of the inner small channel called Cheppuvāyil-vāykkāl in Veṇṇi; proceeding to the west along the northern boundary of this channel and crossing over to the southern bank towards the south and again proceeding to the south-south west and south along the western boundary of the land, the house-site of Nakkaṇ Gupaṣilaṇ, a merchant of Veṇṇi and to the north and west from the northern boundary of the land on the northern bank of the Veṇkāḍudēva-vāykkāl, the house-site of Tuṟaiyaṇ Ariṇṇi, a merchant of Veṇṇi; further proceeding to the west along the northern boundary of this land reaching the boundary leaving the

ant-hill near the limit of this (northern) boundary to the right (i.e. to the left) and further along this boundary to the south-west, west and north-west, and to the north, east and west of the eastern boundary of the land, the house-site of Tēvaṇ Pūraṇ, a merchant of Veṇṇi; further proceeding towards north along the eastern boundary of this land and to the east from Cheppuvāyil-vāykkāl in Veṇṇi and still after crossing the channel towards the north going along the eastern boundary of the land, the house-site of Tēvaṇ Nakkaṇ, a merchant of Veṇṇi, to the north-east along the boundary leaving the ant-hill near it to the left (i.e. to its right) and to the east and south reaching the north-eastern boundary of this field; further crossing towards the north-west the inner small channel lying in an east-west (direction) to the north of this field, to the west, north-west and west along the northern limits of this channel, still north and east along the south-eastern boundary of the land, i.e., the house-site, on the north bank of Pāṇḍanāgaṇ-vāykkāl, of Tēvaṇ Pūraṇ, a merchant of Veṇṇi; further proceeding towards the north-west and west along the northern boundary of this land, crossing the inner small channel towards the west lying in a south to north (direction), still to the west along the northern boundary of the public land of Veṇṇi-nagaram, and to the north and east along the eastern boundary of this land; further towards the north along the limits of this boundary as it lies, crossing the inner small channel lying in the east to west (direction) and proceeding towards the north and northeast along the limits of the boundary as it lies, and after crossing the inner small channel lying in the east to west (direction) to the right of the ant-hill in the west near the boundary, to the east and south after reaching the north-eastern boundary of the land, i.e. the house-site, on the northern bank of Arikulavāraṇa-vāykkāl, of Divākaraṇ Paśuvaṇ, a merchant of this *ūr* (Veṇṇi), further to the west along the northern boundary of this land to the north from the centre of the inner small channel lying in the south to north (direction), and then to the south, south-west and south along the boundary as it lies, to the west and north after reaching the bend of the channel (*tirinu*)¹ facing the west in this channel; further to the west, north west and west along the boundary as it lies in the centre of this channel and to the north and east from the centre of the channel called Saṅkarattāṇ-vāykkāl lying in the south to north (direction); further proceeding to the south, southwest and southeast on the boundary as it lies, along the centre of this channel reaching the western limits of this channel and proceeding to the southeast, south and southwest along this western limit as it lies (and then) to the west, north and south from the northern bank of Karikālaśōlap-peruvāykkāl (*alias* Mummaḍiśōlap-pērāṇu); further crossing the Mummaḍiśōlap-pērāṇu to the south, reaching the western bank of the inner small channel lying in the south to north (direction) and crossing this channel in the south-east after going further south along this boundary as it lies, proceeding along the east bank towards the south-west, and to the west, south and north of the south-west corner of the land, i.e. the house-site of Vāsudēvaṇ Tiruvaḍigaḷ and Śiṅgaṇ Kāḷaṇ, merchants of Veṇṇi; further to the east along the southern boundary of this land as it lies, reaching the centre of the inner small channel lying in the east to west (direction) and (from there) to the east along the boundary and to the south from the

¹ *Tirinu* is evidently the bend of the channel where it is meandering.

north-western boundary of the raised public dry land of this Veṇṇinagaram; further to the west along the western boundary and to the east along the southern boundary of this (dry) land, proceeding to the west and south from the western boundary of the land of Tāḷi-Kāri, a merchant of Veṇṇi, further proceeding to the south along the western boundary of this land as it lies and further south to the left of the tank in the west near the residential site of Veṇṇi, along this boundary and crossing towards the south the highway (*peruvāḷi*) lying in the east to west (direction), still to the south and southeast along this boundary, proceeding to the south along the western boundary as it lies, of the land of the god at Dāmōdara-viṇṇagar at this Veṇṇi, still west and south from the south western boundary of this land; further along the southern boundary of this land towards the south east and east, and still east along the southern boundary of the residential site of Veṇṇi, to the south and west of the western boundary of this site; further to the south, south-west and south along the western boundary of this site as it lies, proceeding to the west and south of the south-western boundary of the garden, the house-site of Appi-Chūṇṇi, a merchant of Veṇṇi; further to the south east along the southern boundary of this land as it lies and still south and west from the north-western boundary of the residential site of Ḽachchēri of this Veṇṇi, to the south along the western boundary, as it lies, of this site, to the west of the channel called Chōlakōṇ-vāykkāl, crossing this channel to the south and proceeding to the south from the western bank inside the tank called Kōlippoṇkuḷam, (still) to the west from the north of Ḽgaittūru¹ on the western bank inside this tank; crossing over to the eastern bank of Kōlippoṇkuḷam in the south-easterly (direction), towards the east along this boundary, and still east along the southern boundary of the meadow forming part of Veṇṇi, and to the east, north-east and south east along the southern boundary of the cultivated land called Kollāṇkuḷi in this Veṇṇi and still east and west from the south-eastern boundary of the land called Tiruvaraṅga-viḷāgam in this Veṇṇi, further proceeding towards the north along the eastern boundary of this Tiruvaraṅga-viḷāgam as it lies and to the east of the southern boundary of the raised dry land in Tiruvaraṅga-viḷāgam; further proceeding towards the east and south-east along the southern boundary of this land and towards the north-east, north and north-east along the western boundary of this land, to the right of the thick bushes of Ḽsaṅgu and Pirāy and still to the north-east and north from the boundary, and to the south, west and east from the southern bank of Karikāḷa-ṣōḷap-peruvāykkāl *alias* Mummadiṣōḷap-pērāru; crossing over to the northern bank of Mummadiṣōḷappērāru, towards the west along the boundary as it lies, and still to the north from the south-eastern boundary of the field called Mayirittu-kuḷi in this Veṇṇi; further to the north and north west along the eastern limits of this boundary of this field as it lies and proceeding to the northwest and west along the northern limits of this land as it lies, and still to the east and north from the eastern bank of the channel called Veṇṇip-piḷāru; further towards the north along this boundary as it lies on the eastern bank of this channel, to the east from the southern limits of the channel called Gaṇapati-vāykkāl, in this Veṇṇi, and proceeding further east along this boundary as it lies and to the south of the north-

¹ Thick meshy underwood of a sensitive shrub (*Ḽḷḷaṇi-cheḷi-Mimosa rubicaulis*).

western corner of the land, i.e. the house-site of Kuppai Jātavēḍaṇ, a merchant of Veṇṇi, proceeding to the south along the western boundary of this land as it lies, to the west from the ant-hill covered by Iṣaṅgu; further southeast along the boundary, as it lies, cutting across the inner small channel flowing near to the east of this (ant-hill), still to the south and west of the bushes of Iṣaṅgu on to the north bank of Mummaḍiśōlap-pērāru *alias* Karikālaśōlap-pērāru; further proceeding to the east and southeast from the south bank of Mummaḍiśōlap-pērāru after crossing over towards the south; to the south and west from the west bank of the channel flowing southwards from this Mummaḍiśōlap-pērāru towards Paḷḷakkuḍi, to the south, southwest, south, southeast, southeast and south along the boundary on the west bank of this channel, still to the west, north and south along the north bank of the channel called Śrikaṇṭa-vāykkāl, crossing over to the south bank and proceeding towards the east along the boundary on the south bank as it lies, to the south from the south bank of Karikālaśōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru, after proceeding towards the east along the boundary as it lies on the south bank of this channel, crossing over to the north bank and reaching the east bank of the channel called Palapuṭṭāṇ-Paṭṭuvāykkāl of Nagar *alias* Chōlavijjādhara-chaturvēdimaṅgalam, further proceeding along the east bank of this channel to the north, to the south and east from the south-western boundary of the land in Paḷḷimēl-Ādamaṅgalam, *alias* Chāttamaṅgalam, a *tirappu* of Pulvēḷūr in Veṇṇikkūṛgam, further east along the southern boundary of this land as it lies, and to the south of the ant-hill covered by Iṣaṅgu and southeast and east along the boundary as it lies, proceeding to the right of the tank called Iḍaiyaṅkuḷam of Paḷḷimēl-Ādamaṅgalam *alias* Chāttamaṅgalam, a *tirappu* of Pulvēḷūr towards the south-east along this boundary and to the south and west from the north bank of Karikālaśōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru; further crossing over to the south bank of the Mummaḍiśōlap-pērāru towards the south-east and proceeding to the east along the boundary as it lies on the southern bank and to the south from the west bank of Pulvēḷūr-vāykkāl crossing this channel towards the east and still to the south bank of Karikālaśōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru and east and south-east along the boundary as it lies, on the southern bank, still to the south and west from the north-west boundry of the land in Pūvaṇūr *alias* Avaṇikēsarich-chaturvēdimaṅgalam, a *brahmadēyam* of this *nāḍu* (district); further proceeding to the south along the western boundary of this land as it lies, and to the west from the east bank of Pulvēḷūr-vāykkāl, crossing towards the southwest to the west bank and proceeding to the south along the boundary as it lies on the west bank and still crossing this channel to the east and to the east along the southern limit, as it lies, of the inner small channel flowing towards the east near to the south of the land in Pūvaṇūr *alias* Avaṇikēsarich-chaturvēdimaṅgalam, to the west and south from the western boundary of the land called Muṇḍaṇēri in Pūvaṇūr *alias* Avaṇikēsarich—chaturvēdimaṅgalam; further towards the south along the western boundary, towards the west along the northern boundary, towards the south and south-east along the western boundary and towards the south-east along the southern boundary

of this *ērī* land,¹ and proceeding still towards the south along the western boundary of Avanikēsarich-chaturvēdimāṅgalam, to the west, north and south from the headwaters (*mīl-talai*) in the south of the sluice (*vāy*) of the lake in this place (*ūr*)² near to the west of the tank called Āmbākkūḷam in Avanikēsarich-chaturvēdimāṅgalam; further proceeding to the south-west and south along the boundary as it lies, inside the southern bank of this sluice and still to the south and west from the centre of the channel called Śiṅgaḷāntakaṇ-vāykkāl, (on) the northern boundary of Kīlp-Pūṇḍi *alias* Olōkamādēvich-chaturvēdimāṅgalam, a *brahmadēya* of this *nāḍu*:

(Line 568). The southern boundary; further westwards along the boundary as it lies in the centre of this Śiṅgaḷāntakaṇ-vāykkāl and north from southeastern boundary of the land in Rājarāja-Īśvarapuram in Rājarāja-vaḷanāḍu on the north bank of this Śiṅgaḷāntakaṇ-vāykkāl, still north along the eastern boundary of this land in this Rājarāja-Īśvarapuram and east from the centre of the inner small channel called Tiruvāḷaṇ lying in an east-west (direction) adjoining the south of land in Aṟiṇjigaipuram in Viraśōla-vaḷanāḍu, further proceeding to the east along this boundary as it lies in the centre of this channel and southward along the centre of the inner small channel lying in the south-north (direction) to the east of land in this Aṟiṇjigaipuram; still north along the boundary as it lies in the centre of this channel and in an easterly direction along the boundary as it lies in the centre of the inner small channel called Aiṇṇūṟruvaṇ lying in the east-west (direction); proceeding to the south from the centre of the inner small channel lying in the south to north (direction) near to the east of land in Aṟiṇjigaipuram and to the north along the boundary that lies in the centre of this channel, still east of the inner small channel called Mayimālayan and crossing this channel towards the northeast, proceeding to the north along the eastern boundary of the land in this Aṟiṇjigaipuram and still west along the northern boundary and north along the eastern boundary and northward from the right of the ant-hill lying near the west and proceeding to the east, south and north along the centre of the inner small channel called Śri-Parāntakaṇ; proceeding further to the east along the boundary in the centre of this channel, to the south along the centre of the inner small channel called Paṟivaiyttāṇ-kāl lying in the south to north (direction) near to the east of land in Aṟiṇjigaipuram, and proceeding to the north along the boundary as it lies, in the centre of this channel and further east along the channel called Iruṁaḍiśōḷap-peruvāykkāl lying in the east to west direction, crossing over this channel to the north and proceeding to the north along the boundary as it lies in the centre of this channel called Paṟivaittāṇ-kāl, still to the east from the centre of the channel lying in the east-west (direction) near the north of land in this village and proceeding to the north and to the west along the boundary as it lies in the centre of this channel, west to the right of the tank called Kāḍukāl-kūḷam and to the southwest along the western boundary of this land, still west along the northern boundary as it lies to the south, along the western boundary and

¹ This appears to suggest that it was actually a silted lake.

² The word *ūr*, used here and in the passages that follow has been translated as 'place' in preference to 'village', for both *nagaram* and *brahmadēya* are referred to as *ūr* in the context.

to the west along the northern boundary of land as it lies, in this Arinjigaipuram; further west along this boundary to the right of the sapling of the pipal tree lying near the south of this boundary and west along the boundary to the right of the sapling of the tamarind tree lying near the north of this boundary, to the north, east and west from the centre of the channel called Tiruveṅkāḍu and further north and west along the boundary as it lies in the centre of this channel, east and north from the channel called Madhurāntakavadi lying in the south to the north (direction); further crossing over this Madhurāntakavadi towards the west and proceeding towards the west along the boundary as it lies in the centre of Tiruveṅkāḍu-vāykkāl, i.e. the northern boundary of the land on the southern bank of Tiruveṅkāḍu-vāykkāl in Rājarāja-Īśvarapuram in Rājarāja-vaṇaṇāḍu to the north from the south-eastern boundary of land in Rājarāja-Īśvarapuram on the northern bank of this channel, further to the north and north-east along the eastern boundary of this land and still north along this boundary as it lies on the left of Nāvaṅ-kattai¹ near to the east of this boundary and then on the left of Puṅgaṅ-kattai² near to the east of this boundary and to the east and south from the north-eastern boundary of this land; further west along the northern boundary as it lies and north from the northwestern boundary of this land in Rājarāja-Īśvarapuram, to the south along the western boundary of this land as it lies and still south, southeast and south along the boundary to the left of Puṅgaṅ-kattai near to the west of this boundary and to the west and south from the centre of the channel called Tiruveṅkāḍaṅ further east along the boundary as it lies in the centre of this channel, to the south from the north-western boundary of the land in Rājarāja-Īśvarapuram on the southern bank of this channel, further proceeding to the south along the western boundary, to the west along the northern boundary and to the south along the western boundary of the land in this place (*ūr*) and to the west and north of the ant-hill on the boundary, proceeding to the west along this boundary as it lies, north from the centre of the channel Tiruveṅkāḍaṅ and towards the south along the boundary in the centre of this channel, to the west from the channel called Kāmapatākai, crossing over to the southern bank of this channel and proceeding towards the south and to the west of the land (*kaṇakkappiṇ*) in this Irājarāja-Īśvarapuram, proceeding further west along the boundary as it lies, to the left of the ant-hill in the north of the boundary, proceeding to the west along the boundary to the north of the ant-hill lying in the centre, to the north from the centre of the inner small channel lying in the south to north (direction) and proceeding to the north along the boundary as it lies in the centre of this channel, reaching to the east from the centre of Kāmapatākai-vāykkāl and proceeding towards the north and northeast along the boundary as it lies in the centre of this channel, and to the east and south from the north east of the land, i.e. house-site of the *chadukkattār* including Chintāmaṇiyārūr, a merchant of Irājarāja-Īśvarapuram, further to the west along the northern boundary, to the south along the western boundary and to the west along the northern boundary, and to the north and west of the east bank of the channel

¹ Nāval is Jāmūn-plum (called Jambū-phala in Sanskrit). *Kattai* may perhaps refer to a tree.

² Indian beech.

called Arumoludēvaṇ; further crossing this channel towards the southwest and proceeding along the boundary on the west bank and towards the west, along the northern boundary of land (belonging to the) Piḍāriyār in Rājarāja-Īśvarapuram called Kaviri-Naṅgai on the bank of Tribhuvanamahādēvip-pērēri, to the west and north of the east bank of the channel called Mahimālayaṇ, crossing over this channel to the west bank and proceeding to the west along this boundary, to the north from the north-western boundary of the garden land, i.e. the house-site, of the *chadukkattār* including Māraṇ Piramāṇi, a merchant of this place (*ūr*) and further to the south along the western boundary of this land and to the west from the ant-hill on this boundary, further to the east along this boundary and to the south-east along the boundary as it lies in the centre of the channel (called) Mahimālaiyaṇ, to the west and south from the north-western boundary of the garden land, on the southern bank of this channel, i.e. a house-site of the *chadukkattār* including Venkāḍaṇ Kāmaṇ, a merchant of Rājarāja-Īśvarapuram, proceeding to the south and south east along the western boundary of this land; to the west and north along the northern boundary of the garden land, i.e. the house-site of the *chadukkattār* including Pūdi Aiyāraṇ, a merchant of this place (*ūr*); further to the west along the northern boundary of this land, to the west along the northern boundary of this land, to the north from the centre in the channel lying in a south to north (direction) and to the south along the boundary in the centre of this channel, to the west from the centre of Śiṅgaḷāntakaṇ-vāykkāl and to the east along the boundary in the centre of this Śiṅgaḷāntakan-vāykkāl, to the south from the southern bank of the channel called Irumaḍiśōḷaṇ flowing to the east, from the bend (*tirivu*) facing south of this channel, to the east along the southern bank of this channel, to the south from the north-western boundary of the public dry land of this city (*nagaram*) Irājarāja-Īśvarapuram on the southern bank of this channel, further to the south-east, east and south-east along the southern boundary of this land, to the south and west of the ant-hill of this boundary, further proceeding to the south-east along this boundary and to the south-east along the boundary from the left of the ant-hill near the south and further south along this boundary from the left of the ant-hill near the west of this boundary; to the south and west along the south-western boundary of the land, i.e. the house-site of the *chadukkattār* including Chārttaṇ Tāḷi, a merchant of this Irājarāja-Īśvarapuram, further to the east and south-east along the southern boundary of this land, to the east along the southern bank and to the north along the east bank of the tank near this boundary, to the south, west and east from the south-western boundary of the land, i.e. the house-site of the *chadukkattār* including Palḷich-Chaḍaiyaṇ, a merchant of this place (*ūr*); further to the east along the southern boundary of this land, to the south from the southern bank of the inner small channel called Mēṭṭu-vāykkāl flowing towards the south-east in this Irājarāja-Īśvarapuram, proceeding to the southeast along the boundary on the southern bank of this channel, to the south and west from the north-western boundary of the land on the southern bank of this channel, i.e. the house-site of the *chadukkattār* including Śrī-Kōvattanaṇ (Śrī Gōvardhanan) of Parambai, a merchant of this place, proceeding to the south along the western boundary of this land and to the west along the northern boundary of the channel called Rājarāja-Īśvarapurattu-vāykkāl, crossing over to the southwest of this channel, to the north and

west from the western boundary of the house site of Māraṇ-Kuppai, a merchant of this place, within the habitation site of this Irājarāja-Īśvarapuram, to the south along the western boundary of this land to the right of Mahua (*Iluppaik-kattai*) near this boundary, and to the west along the south western boundary of the public waste land for the cattle to graze in this place, further southeast along the southern boundary of this land, to the south and west from the western boundary of the dry land, i.e. the house-site of Saṅkara-ppāḍiyāṇ Mānāyaṇ Namināgaṇ, further proceeding to the south-east along the western boundary, to the southeast along the southern boundary, to the north-east along the eastern boundary of this land and to the west, south and east from the south-western boundary of the public land of this city Irājarāja-Īśvarapuram, further proceeding to the east and southeast along the southern boundary of the public land of this city (*nagaram*) and still southeast to the right of the ant-hill near this boundary, to the south and west, further southwards along the western boundary of this land; as it lies in the centre of the Siṅgaḷāntakan-vāykkāl, and to the north of the bend (*tirivu*) facing north of this channel, proceeding to the north along the boundary as it lies on the east bank of this channel, to the east from the centre of Siṅgaḷāntakan-vāykkāl, and towards the north along the centre of this channel, to the east on the north bank of the channel called Śivapādaśēkharaṇ lying in the east to west (direction), further to the west along the boundary as it lies on the north bank of this channel, to the north from the south-east boundary of the land on the north bank of this channel, in Irājarāja Īśvarapuram, and to the north along the eastern boundary of this land, to the east from the southern bank of Siṅgaḷāntakan-vāykkāl, proceeding towards the north from the northern bank of this channel after crossing over, further north along the boundary on the east bank of Uḍaikuḷam in Irājarāja-Īśvarapuram, to the east from the ant-hill on this boundary, further towards the north and north west along this boundary to the right of the ant-hill on it, and to the east and north from the bend (*tirivu*) facing south along the western boundary of this land; further proceeding to the south, south west and south along this western boundary as it lies and to the west and north from the centre of this Siṅgaḷāntakan-vāykkāl, proceeding towards the west along this boundary in the centre of this channel and to the north from the north-western boundary of the land in Irājarāja-Īśvarapuram on the southern bank of this Siṅgaḷāntakan channel, further proceeding towards the south west and south along the western boundary of this land, and to the west and north from the north bank of Śivapādaśēkharaṇ-vāykkāl to the right of the twin ant-hills near the south-west of this land, proceeding towards the north west along the boundary as it lies on the north bank of this Śivapādaśēkharaṇ-vāykkāl, to the north and east from the centre of this Siṅgaḷāntakan-vāykkāl; and westward along the centre of this channel, still to the north from the Puṅgaṇ-kattai near the south-eastern boundary of land in Teṇ-Chēndaṇkuḍi in Rājarāja-vaḷanāḍu on the north bank after crossing this channel to the north.

(Line 722). The western boundary, further proceeding towards the northeast, north and northwest along the eastern boundary of the land in Teṇ-Chēndaṇkuḍi, to the east south and north from the south bank of the channel flowing into Tribhuvanamahādēvip-pērēri in the north-eastern limits of this land crossing over to the north bank across this

channel and proceeding to the north along the eastern boundary of the land in Vaḍa-Chiēdaṅgudi of this *nāḍu* and to the east along the south-eastern boundary of the land in Paṇaṅguḍi in this *nāḍu*, further towards the north along the eastern boundary of this land, to the east after reaching the northeastern boundary of land in Paṇaṅguḍi in the south of the bank of this lake (and) near to the west of the sluice called *veṭṭittūmbu* on the north bank of Tribhuvanamahādēvip-pērēri, proceeding to the west along the northern boundary of this land, i.e. the north bank of this lake, as it lies, to the north from the south-eastern boundary of the land in Paṇaṅguḍi north of the bank of this lake, and to the east from the ant-hill on the northeast of this land; towards the north to the right of the *Ṇṅai* bush to the west of this boundary; proceeding to the west along the northern boundary of this land as it lies, and to the north from the northern boundary of this land that is the eastern boundary of land in Koḍumuḍi-Ālattūr of this *nāḍu*, proceeding further towards the north along the eastern boundary of the land in this Koḍumuḍi-Ālattūr, further north along this boundary to the left of the ant-hill, to the east from the *kulaikkarai* (on the) southern boundary of land in Vijayālaya-chaturvēdimaṅgalam, a *brahmadiya* of Kāndāṇa-nāḍu, further proceeding to the east, northeast and east along the boundary on this *kulaikkarai*, to the south and east from the southeastern boundary of the burning ground of the *paraiyas* of this place (*ūr*), to the north and north-west along the west bank of the channel lying in the south to north (direction) near to the east of this burning ground to the east and north from the ant-hill on this boundary, proceeding to the north, northwest and north along the boundary on the west bank of this channel, still to the west and north, and to the east and north of the ant-hill on this boundary, further towards the north along the boundary and to the east from the south bank of the tank called *Uppukkuḷam*, to the west along the south bank and to the north along the west bank of this tank and to the north and east from the centre of Karikālaśōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru;

(Line 754) The northern boundary—further proceeding towards the east along the boundary as it lies in the centre of this Karikālaśōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru to the south from the south bank of the channel flowing eastwards to Nerkuṇṇam in Veṇṇik-kūṇṇam originating from the bend (*tirivu*), facing southeast, of this Mummaḍiśōlap-pērāru, proceeding to the east along the boundary as it lies on the south bank of this channel, further east, southeast and east along the south bank of the channel flowing into the Tiruvaraṅgaṅkuḷam in Nerkuṇṇam from the bend (*tirivu*) facing north in the (this) channel, to the south and west from the west bank of the bend (*tirivu*), facing east, of the channel flowing northwards and then eastwards originating from the Karikālaśōlap-peruvāykkāl *alias* Mummaḍiśōlap-pērāru flowing towards Nerkuṇṇam, crossing over to the south bank of this channel and proceeding towards the east along the boundary and along the boundary on the south bank of the channel originating from the bend (*tirivu*) facing north and flowing east towards Nerkuṇṇam, further east along the southern boundary of the field called Nerkuṇṇattuk-kāḍu, crossing over towards the east the inner small channel flowing towards the north to Nerkuṇṇam, proceeding towards the east along the southern boundary of the field called Vichehukkār-chey, to the south and west from the west bank of the channel called Peruṅgaṇṇāru-vāykkāl flowing towards the north to Nerkuṇṇam, crossing over towards

the northeast to the east bank of this channel, proceeding towards the north along the boundary as it lies on the east bank of this channel, further to the east and south from the south bank of the inner small channel flowing towards the east originating from this channel (i.e. *Peruṅgammārru-vāykkāl*), further to the northeast and east along the boundary as it lies on the south bank of this inner small channel, proceeding to the east along the southern boundary of the field called *Piyaltuḍavai* in *Neṟkuṇṇam*, and to the south and east along the southeastern boundary of this field; further proceeding to the north east, north and northeast along the eastern boundary of this field, to the east and south from the south bank of the stream called *Paḷa-Veṇ*, further proceeding towards the north, northwest and north-east along the boundary on the south bank after turning round all the bends, to the south, extreme east (*kiḷakkilakku*) and to the south from the bank of the stream which is the eastern boundary of land in *Pālmūṭṭam* in *Neṟkuṇṇam* of this *nāḍu*, further proceeding towards the north, east and northeast along the boundary on the bank of this stream, to the east and south from the south bank of *Veṇ*, further proceeding towards the east, the southeast and east along this boundary as it lies on the south bank of *Veṇ*, to the south and west from the western bank of *Veṇ*, and still southeast along this boundary on this bank, crossing over to the east bank towards the southeast, proceeding to the south and west along the southern boundary of land in *Jāṭivyaśach-chaturvēdimāṅgalaṁ* *alias* *Avaḷivaḷanallūr*, a *brahmadēya* in *Āvūr-kūṇṇam*, to the southeast along this boundary and to the south and west from the north bank of *Veṇ*, proceeding towards the east along the boundary as it lies on the south bank of *Veṇ* after crossing over to the southeast, to the south from the west bank of *Veṇ*, further proceeding towards the east and northeast along the southern boundary of *Jāṭivyaśach-chaturvēdimāṅgalaṁ* *alias* *Avaḷivaḷanallūr* as it lies on the east bank of *Veṇ* after crossing over towards the east, to the south and east from the southwestern boundary of land in *Kaviṇiyakkuḍi* in *Vēṇṇik-kūṇṇam*, further proceeding towards the southeast along the southern boundary and towards the south along the western boundary of this land, crossing the channel called *Paḷa-Veṇ* lying in the east to west (direction), to the south along this ridge and proceeding towards the southeast and the east along the southern boundary of this land, crossing over to the southeast (the channel) *Maṟuvāy* flowing into *Veṇ* (but cut off) from *Paḷa-Veṇ* to the south along the east bank of this channel and further to the south and west from the north bank of this *Veṇ*, proceeding towards the southeast along the centre of this *Veṇ* and reaching the north bank of the *Pulvēḷūr* channel, i.e. the southern bank of *Veṇ* (from which) it originates; further proceeding to the east along the boundary as it lies on this south bank of this *Veṇ*, to the south-east along the southern boundary of land in *Kaviṇiyakkuḍi* on this south bank, to the south and west from the south-west boundary of land in *Itṭigaikkuḍi* on the south bank of this *Veṇ*, and to the east along the southern boundary of this land, to the south from *Maṟuvāy* on the east boundary of this land draining into *Veṇ* from *Pulvēḷūr-vāykkāl*, to the south and east after reaching the southern bank of this *Veṇ* across *Maṟuvāy* towards the southeast, proceeding to the east along this boundary as it lies on this south bank of *Veṇ*, and further cutting the river towards the south-east across to the north bank, and to the south and east from the southeastern boundary of the field called *Nāraṇa-maśakkal* in *Naṇmūlakkuḍi* in this *nāḍu*;

further to the north along the eastern boundary of this land, and to the northeast along the eastern boundary of the land called Tāji-maṣakkal of this place (*ūr*), further to the east and south from the western boundary of the land in Dēvaṇmaṅgalam in this *nāḍu*, to the west from the north bank of Veṇ to the south of the western boundary of this land, crossing over to the southern bank of this Veṇ towards the southeast and proceeding towards the east, northeast and southeast along the southern boundary of land in Dēvaṇmaṅgalam on the south bank of Veṇ and to the south, east and west from the southeastern boundary of this land, proceeding towards the north along the eastern boundary of this land and towards the east from the south bank of this Veṇ, crossing over towards the north to the north bank of this Veṇ towards the southeastern boundary of land in Dēvaṇmaṅgalam called Kaḍambaṇ-ṇānūṟukkāl and thence proceeding to the north along the eastern boundary, to the east along the southern boundary and to the south along the western boundary of this land and towards the east, south and west from the north bank of Veṇ, crossing this river towards the south and proceeding towards the east along the centre of this river and towards the northeast and reaching the north bank of this river and the southern boundary of the eastern cremation ground in Dēvaṇmaṅgalam, proceeding to the northeast along this boundary and to the south and east from the southern boundary of the dry land in Chāttaṅguḍi of this *nāḍu*, proceeding to the southeast along the southern boundary of this land and to the south along the western boundary of the land (covered by) the stream of this place and towards the south west from the north bank of Veṇ; crossing this river Veṇ towards the southeast and proceeding from the south bank towards the southeast along this boundary and towards the south and west along the northwestern boundary of the land in Pārruṟai *alias* Marudattūr of this *nāḍu*; proceeding towards the south along the western boundary and towards the southeast and east along the southern boundary of this land and to the west and south from the northwestern boundary of the land on the northern bank of Pūvaṇūr channel in Vaḍa-Śāttamaṅgalam of this *nāḍu*; proceeding to the south along the western boundary of this land and to the west from the north bank of Pūvaṇūr channel, crossing this channel towards the southeast and proceeding towards the east along the south bank and to the south towards the spot where (the boundary) started first the land within the four boundaries specified thus and

(Line 848) the land of this place (*ūr*)¹ lying within Veṇṇi, a city of Veṇṇik-kūṟṟam, a *nagaram*, and a *devadāya* of Irājarāja-Īśvaramuḍaiyār, the eastern boundary of this land—proceeding from the northeastern corner which is the northwestern corner of the land given as tax-free to the servant at the mansion of the *nagarattār*, to the south along the western boundary of this land and to the west from the north bank of the channel called Veṇkāḍudēva-vāykkāl in this Veṇṇi—the southern boundary—proceeding to the west along the northern ridge of this channel towards the southeastern boundary of the land, i.e. the house-site of Nakkaṇ Veṇṇi, a merchant of this place and then to the north—the western boundary—proceeding to the north along the eastern boundary of this land and to the east from the southern ridge of the Cheppuvāyil channel—the northern boundary

¹ Tribhuvanamahādēvich-chaturvēdimaṅgalam.

proceeding towards the east along the southern ridge and to the south to the place where (the boundary) started: thus this land and

(Line 860) the land of this place lying within the lands of Veṇṇi, the eastern boundary of this land—proceeding from the northeastern corner which is the northwestern boundary of the land in the southern bank of Veṇkāḍudēva-vāykkāl of this place—the house-site of Chēndaṇ-Māṇṇappuli, a merchant of this place, on the south along the western boundary of this land, to the southeast from this boundary (passing) to the left of the ant-hill nearby, to the north, west and south from the northern ridge of the channel called Tiruchchirram-balavāykkāl in this Veṇṇi; crossing this channel towards the southeast to the southern ridge, to the east along this ridge, to the south and west from the western ridge of the channel called Tiruvaraṅgavadi in this Veṇṇi, to the south along this boundary (lying) on this ridge and to the west from the ant-hill on this boundary; the southern boundary—to the west along this boundary, to the north from the eastern boundary of the land, the house-site of Ārūr Kaṇavadi, a merchant of this Veṇṇi; the western boundary—to the north along the eastern boundary of this land, to the east from the southern bank of Tiruchchirrambala-vāykkāl, crossing over this channel towards the north towards the southern ridge of Veṇkāḍudēva-vāykkāl and then to the east, cutting across this channel towards the northeast to the north along the boundary on the northern ridge of this channel, to the east from the southern boundary of the land, the house-site of Śōḷaṇ-Nambi and Śōḷaṇ-Mānābharaṇaṇ, merchants of this place, the northern boundary—to the east, southeast, east, southeast and south along the southern boundary of this land as it lies, to the south and west after reaching the place where (it) started: thus this land and

(Line 884) the land of this place, lying within the lands of this Veṇṇi, the eastern boundary of this land—proceeding from the north-eastern corner which is the north-western boundary of the land on the south bank of Dāmōdiraṇ-vāykkāl of this place—the house-site of Koḷḷi-Malaiyaṇ, a merchant of this place, to the south along the western boundary of this land, to the west from the northern ridge of the channel called Māchchāṭṭa-vāykkāl in this Veṇṇi; the southern boundary—to the west along the western boundary of this land, to the north from the southeastern boundary of the land, the house-site of Ādittan Śūlapāṇi, a merchant of this place; the western boundary—to the north along the eastern boundary of this land, to the east from the southern ridge of Dāmōdira-vāykkāl; the northern boundary—to the east along this ridge and to the south from the place where (it) started: thus this land

(Line 894) Thus among these lands included within big four boundaries thus specified, having excluded land called Ōmappuṇṇey of Veṇṇi, a *nagaram* in Veṇṇik-kūṇṇam and a *dēvadāna* of Rājarāja-Īśvaram-uḍaiyār lying within (mixed up with) the lands of Kāḍaṇ-Kārikuṇṇichchi, Guṇaśīlanallūr and Cheyyānallūr included in the Tribhuvanamahādēvich-chaturvēdimāṅgalam—dry land called Onṇṇēy-āṇumā of this Veṇṇi lying within the lands of Kuḷappāḍu and Cheyyānallūr included in this Tribhuvanamahādēvich-chaturvēdimāṅgalam—land of Rājarāja-Īśvarapuram, a *nagaram* in Rājarāja-vaḷanāḍu lying within the lands of Nittavinōdanallūr included in Tribhuvanamahādēvich-chatur-

vēdimāṅgalam—land of this Irājarāja-Īśvarapuram lying within the lands of Nittavinōdanallūr, Puḷigaikkūḍi, Igaḷānilainallūr and the areca and firewood plantation lands common to this district included in Tribhuvanamahādēvich-chaturvēdimāṅgalam—land of this Irājarāja-Īśvarapuram lying within the lands of Puḷigaikkūḍi and the areca and firewood plantation lands common to this district included in Tribhuvanamahādēvich-chaturvēdimāṅgalam—the garden land comprising of the mango and coconaut (groves) of this Irājarāja-Īśvarapuram lying within the lands of Puḷigaikkūḍi included in Tribhuvanamahādēvich-chaturvēdimāṅgalam—the land of Irājarāja-Īśvarapuram (belonging to) the Piḍāriyār Kaviri-Naṅgai on the bund of Tribhuvanamahādēvip-pērēri, lying within Nittavinōdanallūr included in Tribhuvanamahādēvich-chaturvēdimāṅgalam—land of this Irājarāja-Īśvarapuram and Ariṇṇigaipuram, a *nagaram* in Viraśōḷa-vaḷanāḍu lying within lands of Nittavinōdanallūr and, lands measured (as one unit as) Tribhuvanamahādēvip-pērēri, the areca and firewood plantations of the *araiyar* of this lake, the habitation site of this place common to the district and the Chiruparraik-kāḍu common to the district—land called Nāvaṇpaḷḷam of Irājarāja-Īśvarapuram lying within the land measured (as one unit as) Chiruparraik-kāḍu common to the district.

(Line 920) (The following are) the conditions (to be observed) in thus taking possession of the wet lands, the dry lands, the habitation sites, the sacred temples, the sacred gardens, the quarters of the artisans, the quarters of the Paraiyars, the cremation grounds, houses, house-gardens, shops, the bazaar street, assembly grounds, waste lands for cattle to graze, lakes, ponds, granaries, store-houses, wells, ant-hills, elevated grounds, forests, *piḍiligai*, barren lands and brackish lands, streams, breaches, rivers, arable lands on river beds, salt-pans, clayey land, low (ponds) with fish, hollows with honey, trees growing up, wells sunk down, without excluding any type of existing lands, lands covered with water, high grounds rolled (by the harrow), where the *iguana* runs or the tortoise crawls—inclusive of cultivating or supervisory (rights), with its excess and deficiency (in measurements).

(Line 926) Channels shall be dug to irrigate or to bale out, the lands with the water in accordance with its course. Channels conveying water to the lands of this village shall get water (from) below (the main sluices).¹ Others shall not cut branches, put up small picottahs, bale water in baskets and dam across. Good water shall not be used for miscellaneous purposes; but it shall be dammed and led (to the fields). Mansions and large edifices shall be built of burnt tiles. Large wells shall be sunk. Cocoanut trees shall be planted in groves *Damaṇaka*, *maru*, *iruveli*, *cheṇbakam*, *cheṇgaḷunir*, *mallikai*, mango, jack, areca-palm, palmyra, creeper-plants and other useful trees of various descriptions shall be sown and planted. Big oil-presses shall be set up. Water shall be drawn and baled out from below the sluices of the channels that convey water (by) cutting across the lands of this village to outlying villages and from the sluices of the channels that convey water (by) cutting across the lands of the outlying villages to lands of this village. *Ḫavas* shall not be permitted to climb the palmyra and cocoanut trees planted (on the borders) of this village.

¹ See *supra* p. 49 for a discussion on this section.

(Line 937) Exemptions (from the following taxes are) granted (for the lands) thus received: (fee for the) administration (of) the district, (fee for the) administration (of) the unit (*ār*), (one) *nāḷi* (of paddy on each) basket (of paddy), (one) *nāḷi* (of clarified butter for every) door, (one) *kāṇam* (collected for every) marriage, (fee on) stones (used by) washermen, (one) *kāṇam* (on every) potter, water-cess, fee (for tapping) toddy, (fee on) grains (sold on) receptacles, (fee on) cloth (woven on) looms, fee on brokers, fee on goldsmiths, fee on shepherds, (fee on) fodder (for) sheep, (fee on) good cow (and) good bull, (fee for) the watch of the district, (fee on) transit across (the country, of commodities or fee on short term crops), *virpiḍi*,¹ (fee of one) *maṇḍāḍi* (on) extensions (to houses), customs, fee on ferries, fee for maintaining justice, tax on (stray) animals, *tīyeri* and *kūttikāl*²—the State shall not collect any kind of tax to be charged and realised by it.

(Line 942) Thus we (the *nāḷi m*) gave the deed of boundary³ prepared (after) planting the stones and milk-bush having gone round the hamlets circumambulated by a female elephant, (effective) as a *brahmadēya* by the name of Tribhuvanaamahādēvich-chaturvēdimaṅgalam in Viraśōḷa-vaṇanāḍu in Nityavinōḍa-vaṇanāḍu from the eighth year inclusive of the conditions and exemptions thus obtained and also of cultivating and supervisory (rights), with its excess and deficiency (in its measurements): I, Nakkaṇ Araṇḡaṇ of Puṇjirūr in Kilār-kūḡram in Nittavinōḍa-vaṇanāḍu, the head of the department of Land tax, gave the deed of boundary (prepared) after planting the stones and milkbush having gone round the hamlets circumambulated by the female elephant accompanying the *nāḷṭar*; this is my signature.⁴

(Line 1007) Mārāyaṇ Jananāthaṇ having ordered that (the grant) may be entered in the Tax Register in accordance with the deed of boundary thus received (bearing the signatures), the executive officers of *Uḍankūṭṭam* and *Viḍaiyil*, the officers of the Department of Land tax etc., gave (it to the party) after entering it into the Tax Register on the 380th day in the eighth year (and the property) is transferred, having been given by the third party.

(Line 1035) This is approved by⁵.....

¹ Translated as fee for carrying bows (*ŚII*, III, p. 311) and as sale-note (*South Indian Temple Inscriptions* by T. N. Subramaniam, Vol. III, Pt. II, Annexure, p. xcvi).

² 'Quarrier (*paṇam*) to be paid by the dancing woman'; *Ep. Ind.* XXII, p. 234, note 2. It is not known whether these women could be considered to have belonged to the temple and it is also doubtful whether private establishments of dancing women liable for taxation ever existed.

³ *araiyōlai* for *aravōlai*; See *supra*, p. 37.

⁴ This section is followed by similar passages regarding the signatures of the officials deputed by the king for the purpose (upto line 954) and of the persons similarly deputed by the local governments (upto line 1007). Details from these lines have been tabulated in Lists A and B (pp. 22-27 and 50-51 respectively). Hence they are not translated here.

⁵ This is followed by names of high officials already listed. This section is followed by another containing a list of the donees.

List of Brāhmaṇas who received shares in the gift-village
(The Brāhmaṇas received one share each)

Sl.No.	Place of residence	Gōṭra	Sūtra	Place of birth or family	Name
1 ¹ —1	Viranārāyaṇach- chaturvēdi-maṅgalam (<i>Taṅṅiyār</i> in Rājendra- simha-vaṇaṇḍu)	Bhārggava	Āśvalāyaṇa	Iraiyanaraiśūr	Madisūdana (Madhusūdana) Yagnāpriyabhāṭṭaṇ
2	Do.	Kāśyapa	Do.	..	Vāsudēvan Śrīkṛṣṇabhāṭṭaṇ
3	Do.	Viśvāmītra	Do.	..	Kṛṣṇaṇ Dāmōdarabhāṭṭaṇ
4	Do.	Parāśara	Do.	..	Nārāyaṇaṇ Dāmōdarabhāṭṭaṇ
5	Do.	Do.	Do.	Tirappēr	Datta-Nārāyaṇaṇ Dāmōdara- sahasraṇ
6	Do.	Āṅgīrasa	Do.	Peruvalliyūr	Akkīśarmaṇ Pāṇḍavabhāṭṭaṇ
7	Do.	Parāśara	Do.	..	Dāmōdaraṇ Tirunārāyaṇaṇ
8	Do.	Kāśyapa	Do.	..	Koṭṭaperumāṇ Vimalaṇ
9	Do.	Bhāradvāja	Do.	Pullūr	Tiruvaraṇḍanārāyaṇaṇ Jātavēdaṇ
10	Do.	Āṅgīrasa	Jāmbavya	Valavūr	Śrīrāmaṇ Tirunīlakaṇṭabhāṭṭaṇ
11	Do.	Parāśara	Āśvalāyaṇa	Tiruppēr	Tāya-Nārāyaṇabhāṭṭaṇ
12	Do.	Kuṇḍina	Do.	Nālūr	Kaṇṇalanāṭhaṇ Śrīkaṇṭabhāṭṭaṇ
13	Do.	Kāśyapa	Do.	Do.	Nārāyaṇaṇ Divākara-daśapuriyaṇ
14	Do.	Do.	Do.	Do.	Rishikēśavaṇ Śrīvāsudēvabhāṭṭaṇ
15*	Do.	Kuṇḍina	Do.	Do.	Aniruddhaṇ Baladēvabhāṭṭaṇ
16	Do.	Dēvarāta	Do.	Vēlaṅguḍi	Nīlakaṇṭaṇ Gōvindaṭṭaṇ
17	Do.	Rāthītara	Do.	Idaiyāṅṅu- maṅgalam	Nandīnārāyaṇabhāṭṭaṇ
18	Do.	Ātraya	Do.	Kīraṅūr	Śrīkaṇṭaṇ Śivaiḍāsa-sahasraṇ
19	Do.	Rāthītara	Do.	Idaiyāṅṅu- maṅgalam	Nārāyaṇaṇ Tirunālḷbhāṭṭaṇ
20	Do.	Rāthītara	Āśvalāyaṇa	Do.	Tirumāl Subrahmaṇyaṇ
21	Do.	Ātraya	Āpastamba ²	Mūḍapuram	Bayyakuṭṭi Mādhava-daśapuriyaṇ
22	Do.	Do.	Do.	Kuṇḍūr	Aṇantiṣaṇ Śrīdhara-daśapuriyaṇ
23	Do.	Hārīta	Do.	Kuravaśari	Śrīmādhavaṇ Āḍiṇapiḍāra-daśa- puriyaṇ
24	Do.	Kuṭsa	Do.	..	Kaṇṭhipōśaṇ Nārāyaṇaṇ Nārā- yaṇadaśapuriyaṇ
25	Do.	Lōhita	Baudhāyaṇa	Tūrppil	Nandīśvaraṇ Nārāyaṇa-daśapuri- yaṇ
26	Do.	Sarōkṛiti	Do.	Iruṅgaṇḍi	Śrīkṛṣṇaṇ Vēṅṅambi-daśa- puriyaṇ

¹ This is the number of the plate which begins with this entry. The serial number of every plate is given in its relevant place.

* The numbers bearing this mark in this list end the obverse of the respective plate.

2. This is wrongly spelt as Apastambha throughout this record.

TAMIL PORTION

27	Do.	Gautama	Āpastamba	Kuravaśari	Śrīkṛiṣṇaṇ Ṇṇaṇiśabhataṇ
28	Do.	Kuṇḍiṇa	Do.	Vaṇḡippuṇam	Puśāpōḷaṇ Tīruveṇkātṭadigaḷ Bhaṭṭaṇambi-daśapuriyaṇ
29	Do.	Kaṇva	Do.	Chirupuḷuvil	Dāmōḍaraṇ Śrīkṛiṣṇa-daśa- puriyaṇ
30	Do.	Parāśara	Do.	Vaṇḡippuṇam	Aṇḡiperumaṇ Chaṇṇamādhava- daśapuriyaṇ
2—31	Do.	Kuṇḍiṇa	Āpastamba	Vaṇḡippuṇam	Kalaśaṇ Śkaṇḍhaṇ Dōṇabhataṇ
32	Do.	Bhāradvāja	Do.	Kākkaṇḍūr	Kumāra-Nilaṇ Yajñadēvabhataṇ
33	Do.	Do.	Do.	Kāṭṭukkuṇi	Śrīkṛiṣṇaṇ Mādhava-daśa- puriyaṇ
34	Do.	Kāśyapa	Do.	Kārambich- chēḍu	Ejṇayaṇ Trivikrama-daśapuriyaṇ
35	Do.	Bhāradvāja	Do.	Kāṇṇirai	Aiyyaṇ Śrīkṛiṣṇa daśapuriyaṇ
36	Do.	Garga	Do.	Kuṇḡappavvil	Aiyyappaṇṇi Chaṇṇaya-daśa- puriyaṇ
37	Do.	Bhāradvāja	Do.	Kōṇōvi	Nāmbitāḷi Mādhavanambi- sahasraṇ
38	Do.	Gautama	Do.	Kārambich- chēḍu	Nārāyaṇaṇ Śrīkṛiṣṇabhataṇ śōmayāḷi
39	Do.	Kāśyapa	Do.	Kārambich- chēḍu	Kumāra Dōṇaṇ Śrīnārāyaṇa- sahasraṇ
40	Do.	Bhāradvāja	Do.	Poṇṇampuṇam	Bhavarudraṇ Kāmaya-sahasraṇ
41	Do.	Kuṇḍiṇa	Do.	Iruṇṇaṇḍi	Nandiperumaṇ Cheṭṭaya- sahasraṇ
42	Do.	Bhāradvāja	Āpastamba	Kōṇōvi	Mādhavaṇ Tīrumāliruṇḡōlai- sahasraṇ
43	Do.	Hārīta	Do.	Prēmapuṇam	Śrīrāghavaṇ Gōvinda-sahasraṇ
44	Do.	Kāśyapa	Do.	Uviyūr	Bhavaśarmaṇ Dēvarathā-daśa- puriyaṇ
45	Do.	Mudgala	Do.	Uruppuṭṭūr	Akkīśarmaṇ Gōvinda-daśapuriyaṇ
46*	Do.	Bhāradvāja	Do.	Piṇukkippu- ṇam	Nārāyaṇaṇ Śrībhaktapriyabha- ttaṇ
47	Do.	Kāśyapa	Do.	Aṇṇāmpuṇam	Veṇṇaiyaṇ Attōṇabhataṇ
48	Do.	Garga	Do.	Vaṇṇalūr	Śivadāsaṇ Viṣṇu-daśapuriyaṇ
49	Do.	Vaṭsa	Do.	Vaṇḡippuṇam	Akkōḷaṇ Sarvaśrāta-daśapuriyaṇ
50	Do.	Do.	Do.	Vaṇḡippuṇam	Akkōḷaṇ Yajñātma-daśapuriyaṇ
51	Do.	Nitundilā	Do.	Irāyūr	Sūbrahmaṇyaṇ Tīruvēḷvikkūdi- daśapuriyaṇ
52	Do.	Ātraya	Do.	Dvēdai Gōmapuṇam	Irāmadēvaṇ Cheṇṇaya-sahasraṇ
53	Do.	Vaṭsa	Āpastamba	Vaṇḡippuṇam	Śivanārāyaṇaṇ Yajñadatta- kramavittaṇ
54	Do.	Bhāradvāja	Do.	Kārambich- chēḍu	Sujentavāmi Nārāyaṇabhataṇ
55	Do.	Gargga	Āvalāyana	Vaṇḡippuṇam	Attōṇaṇ Sūryadēva-kramavittaṇ
56	Do.	Rāthitara	Āpastamba	Kōḷṇa- Gōmapuṇam	Tīrumāliruṇḡōlai Veṇṇambi- sahasraṇ
57	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Rudraṇārāyaṇaṇ Padmanābha- daśapuriyaṇ

58	Do.	Viśvāmītra	Do.	Kirāṅjik- kamatti-pōl	Vishṇunambi Eḷuvaḍiyāṇ sahasraṇ
59	Do.	Vaiśa	Do.	Uruppuṭṭūr	Tiruveṇkātṭaḍiga| Śaṅkaranārā- yaṇa-sahasraṇ
60	Do.	Kauśika	Do.	Araṇaipporam	Nārāyaṇa Lakṣmaṇa-sahasraṇ
61	Do.	Śaṭha	Baudhāyana	Irāyūr- chōṭṭai	Yajñavalkya-Īśvarabhāṭṭaṇ
62	Do.	Ātraya	Āpastamba	Kilākkil	Nāgamayaṇ Dēvaḍi-daṣapuriyaṇ
3—63	Do.	Kuṇḍina	Do.	Kuṇḍūr	Vājapē[yaṇ]ji Kēśava-daṣapuri- yaṇ
64	Do.	Ātraya	Do.	Viṇṇuram	Dāmōdaraṇ Bhāskara-kramavi- ttaṇ
65	Do.	Vaiśa	Āśvalāyana	Olikonrai	Aiyyaṇperumāṇ Śivaṇabhāṭṭaṇ
66	Do.	Do.	Āpastamba	Vaṅgippuram	Śivanārāyaṇaṇ Mātridāsa- daṣapuriyaṇ
67	Do.	Kuṇḍina	Do.	Sāhaṇai	Dāmōdaraṇ Śrīdhara-sahasraṇ
68	Do.	Vaiśa	Do.	Vaṅgippuram	Ātrayaṇ Dāmōdara-daṣapuriyaṇ
69	Do.	Kuṇḍina	Do.	Muppirāl	Śrīmādhavaṇ Echechambibhāṭṭaṇ
70	Do.	Hārīta	Do.	Āsūri (?)	Channayaṇ Dhūrjati-sahasraṇ
71	Do.	Do.	Do.	Do.	Dēvadēvēśaṇ Tiruvaḍigal- daṣapuriyaṇ
72	Do.	Vāthūla (Vādūla)	Do.	..	Uchebātara-pōśaṇ Nārāyaṇaṇ Tiruvāṇandabhāṭṭaṇ
73	Do.	Bhāradvāja	Bhāradvāja	Īlakkandiraṇ	Rēvakumāraṇ Śrīkṛṣṇabhāṭṭaṇ
74	Do.	Vaiśa	Āpastamba	Vaṅgippuram	Dōṇakkurī Chandrakumāraṇ Śrī- dhara-daṣapuriyaṇabhāṭṭaṇ
75	Do.	Aupamanyu	Do.	Uviyūr	Chendippirāṇ Nārāyaṇabhāṭṭaṇ
76	Do.	Bhāradvāja	Āśvalāyana	Kuravaśari	Śaṅkaranārāyaṇaṇ Śrī Parāṇ- kuśākramavittaṇ
77	Do.	Kuṇḍina	Āpastamba	Noṭṭūr	Ejñakumāraṇ Nāgadatta-daṣa- puriyaṇ
78	Do.	Bhāradvāja	Do.	Kuravaśari	Dāmōdaraṇ Nārāyaṇabhāṭṭaṇ
79	Do.	Kuṇḍina	Do.	Vaṅgippuram	Trivikramaṇ Śaṅkaranārāyaṇa- daṣapuriyaṇ
80*	Do.	Garga	Āśvalāyana	Do.	Kandayaṇ Śrīrāmaabhāṭṭaṇ
81	Do.	Do.	Do.	Do.	Śaṅkaranārāyaṇaṇ Nārāyaṇa- bhāṭṭaṇ
82	Do.	Lōhita	Baudhāyana	Kārambich- cheṭṭut-tūrppil	Ejñāṇ Śrīrāma-daṣapuriyaṇ
83	Do.	Hārīta	Baudhāyana	Paṣumpuram	Kapōḍīvaraṇ Kēśava-daṣapuri- yaṇ
84	Do.	Ātraya	Āpastamba	Viṇṇuram	Rishikēśavaṇ Śrīrāmach-chatur- vēdibhāṭṭa-sōmayāji
85	Do.	Hārīta	Do.	Aḷuttanūr	Nāgaperumāṇ Ejñaya-daṣapuri- yaṇ
86	Do.	Lōhita	Baudhāyana	Kārambich- cheṭṭut-tūrppu	Attikumāraṇ Channaya-daṣa- puriyaṇ
87	Do.	Gautama	Āśvalāyana	Vaṅgippuram	Svāmi Pōrkumārabhāṭṭaṇ
88	Do.	Ātraya	Āpastamba	Kuṇḍūr	Mahādēvaṇ Tiruvaraṅga Nārāyaṇa-daṣapuriyaṇ

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89	Do.	Vaṭṣa	Do.	Naḍādūr	Acchivanaṇ	Kumārasvāmibha- ttaṇ
90	Do.	Hārīta	Do.	Kuṁṇḍilī	Attinḍan	Kēśava-daśapuriyaṇ
91	Do.	Vaṭṣa	Do.	Cheruppallī	Dāmōdara-Gōvinda-daśapuriyaṇ	
92	Do.	Kauḍika	Do.	Pāgalūr	Nārāyaṇaṇ	Padmanābha-daśa- puriyaṇ
93	Do.	Kāśyapa	Do.	Karippuṇam	Madhusūdana	Bhāvaskandha- bhattaṇ
94	Do.	Do.	Do.	Kāñjai	Muttāji	Vishṇubhattaṇ
95	Do.	Śaṭha	Baudhāyaṇa	Irāyūrchi- Chorṭai	Śrīkrishṇaṇ	Śrīmādhavabhatta- vasantayāji
96	Do.	Bhāradvāja	Āśvalāyana	Iruṇḡaṇḍi	Trinētraṇ	Śrī Vēdavyāsabhattaṇ
4-97	Do.	Gargga	Do.	Vaṇṇippuṇam	Śaṅkaranārāyaṇabhattaṇ	
98	Do.	Gautama	Āpastamba	Koṇḍampatti	Oṇṇiyūṇḍigaḷ	Nāgambī-sahasraṇ
99	Do.	Lōhita	Baudhāyaṇa	Kārambichch- chēṭṭut- tūṇṇu	Śrīrāma	Attinḍa-daśapuriyaṇ
100	Do.	Do.	Āpastamba	Do.	Gaṇḡādhara	Dāmōdara-daśa- puriyaṇ
101	Do.	Hārīta	Baudhāyaṇa	Paḷumpuṇam	Kapōḍīśvaraṇ	Śivarudra-daśa- puriyaṇ
102	Do.	Do.	Āpastamba	Kuṁṇḍilī	Echchambi	Śrīdhara-daśapuriyaṇ
103	Do.	Kuṇḍina	Do.	Kirāñji	Erimilāḡupōśaṇ	Śrīnārāyaṇa Śrīvaṇudēva-sahasraṇ
104	Do.	Bhāradvāja	Do.	Kuṇḍūr	Īśvaraṇ	Tiruvēṇkaḍa-kramavittaṇ
105	Do.	Hārīta	Do.	Surasārambi	Narasīṇḡan	Madhusūdanabha- ttaṇ
106	Do.	Lōhita	Baudhāyaṇa	Kārambichch- chēṭṭut-tūṇṇu	Yajñātmaṇ	Mādhavabhattaṇ
107	Do.	Kauḍika	Āpastamba	Chēṭṭaijūr	Dāmōdaraṇ	Śōlaippirāṇ-krama- vittaṇ
108	Do.	Do.	Do.	Do.	Mādhavaṇ	Tiruvaraṇḡa Nārā- yaṇabhattaṇ
109	Do.	Vaṭṣa	Do.	Uṇṇuputtūr	Kēśavaṇ	Śrīdharabhattaṇ
110	Do.	Kuṇḍina	Do.	Chāṇḍūr	Trivikramaṇ	Yajñadhāma-daśa- puriyaṇ
111*	Do.	Hārīta	Do.	Prēmapuṇam	Śrīdharan	Rāmadēvabhattaṇ
112	Do.	Kuṇḍina	Do.	Muppirāl	Śivadāsaṇ	Vishṇukumāra-daśa- puriyaṇ
113	Do.	Do.	Āśvalāyana	Kōmapuṇam	Tiruvēṇkaḍavaṇ	Śivaṇaya-krama- vittaṇ
114	Do.	Vādhitā	Āpastamba	Kuṇḍūr	Gōvindaṇ	Dāmōdara-daśapuri- yaṇ
115	Do.	Gautama	Do.	Chēṭṭalūr	Pōḷaṇ	Eḷuvaḍiyāṇ
116	Do.	Hārīta	Āśvalāyana	Tuṇṇuṇḍūr	Attōṇaṇ	Bhāvaskandabhattaṇ
117	Do.	Do.	Drāhyāyana	Pōḍakam	Rāmadēvaṇ	Vishṇu-sahasraṇ
118	Do.	Kāśyapa	Do.	Tuṇṇuṇḍi- ppuṇam	Chīṇḡayaṇ	Kumārasvāmī- sahasraṇ
119	Do.	Hārīta	Do.	Tuṇṇuṇḍūr	Nārāyaṇaṇ	Śivaṇabhattaṇ

120	Do.	Do.	Do.	Do.	Akkumāraṇ Śrīkuttabhāṭṭaṇ
121	Do.	Vatsa	Do.	Kuṇḍūr	Maṅgalavaṇ Ṣōlaippirāṇbhāṭṭaṇ
122	Do.	Kāśyapa	Do.	Tuṟumunḍi- ppuṟam	Tammaḍi Dēvaśarmabhāṭṭaṇ
123	Do.	Bhāradvāja	Do.	Irāyūr	Anantapirāṇ Śrīdhara-sahasraṇ
124	Do.	Do.	Do.	Kārambich- chēḍu	Rāmadēvaṇ Tiruvenkāḍa- kramavittaṇ
125	Do.	Kāśyapa	Do.	Tuṟumunḍi- ppuṟam	Tirukkumāraṇ Siṅga-sahasraṇ
126	Do.	Kauśika	Do.	Prayāgai	Śrīmādhavaṇ Śivaṇabhāṭṭaṇ
5—127	Do.	Do.	Do.	Do.	Śrīmādhavaṇ Sōmadēva-sahasraṇ
128	Do.	Vatsa	Do.	Kuṇḍūr	Vishṇu Gōvindaḍbhāṭṭaṇ
129	Do.	Kauśika	Drāhyāyana	Prayāgai	Tiruppaṇaṅgaḍaṇ Bhāṭṭaṇambi- sahasraṇ
130	Do.	Kāśyapa	Do.	Tuṟumunḍi- ppuṟam	Bhava[s]utan Bhavaskanda- bhāṭṭaṇ
131	Do.	Hārīta	Do.	Tuṟumunḍūr	Kēśavaṇ Narasiṅgaḍbhāṭṭaṇ
132	Do.	Do.	Do.	Do.	Bhāskaravaṇ Mātrusaṅkaranārā- yana-kramavittaṇ
133	Do.	Do.	Do.	Do.	Shaḍaṅgavi [r*] Rishikēśavaḍbha- ṭṭaṇ
134	Do.	Kauśika	Do.	Araṇaippuṟam	Kumārasvāmi Sūryadēva- kramavittaṇ
135	Do.	Hārīta	Do.	Kuṇḍūr	Akkiśarmaṇ Vāmaṇa-kramavittaṇ
136	Do.	Bhāradvāja	Do.	Pāḍagam	Tiruvanaṅganārāyanaṇ Yajña- bhāṭṭaṇ
137	Do.	Do.	Do.	Tuṟumunḍūr	Śrīkutta-Akkumārabhāṭṭaṇ
138	Do.	Do.	Do.	Do.	Tirukkadaṇaṇ Bhāskaradēva- sahasraṇ
139	Do.	Vatsa	Do.	Naḍādūr	Śaṅkaranārāyanaṇ Aiyappirāṇ kramavittaṇ
140*	Do.	Ātrēya	Do.	Tirumaṅgalam	Nakkaṇ Nārāyanaṇ
141	Do.	Do.	Do.	Do.	Nandi Alāṇ
142	Do.	Gautama	Satyāśhāḍha	Neṟkunṇam	Eḷuvaḍiyāṇ Tiruvarganārāyana- sahasraṇ
143	Do.	Bhārgava	Jaimiṇi	Koṭṭaiyūr	Sadāśivaṇ piḷ[ī*]lāṇ
144	Do.	Vāsishṭha	Do.	Ēmappērūr	Nārāyanaṇ Nārāyaṇabhāṭṭa- vasantayāji
145	Do.	Viśvāmitra	Do.	Āḍaṇūr	Kappaṇ Dhīrasahaṇa-sōmayāji
146	Do.	Bhārgava	Do.	Paḷuvūr	Madisūdana Sūryadēvaṇ
147	Do.	Vāsishṭha	Do.	Puḷḷamaṅgalam	Vāsudēvaṇ Nārāyanaṇ
148	Gaṇḍarādityach- chaturvēdimaṅgalam in Poygai-nāḍu in Rājēndrasimha- vaḷaṇāḍu	Garga	Āpastamba	Kārambich- chēḍu	Koṭutta-pōṣaṇ Dāmōdiraṇ Śrīkrishṇa-daśapuriyaṇ
149	Do.	Kauśika	Do.	Kirāṇji	Geḷisā-pōṣaṇ Annandi Mahēśvara-daśapuriyaṇ
150	Do.	Ātrēya	Do.	Kuṇḍūr	Tōṇayaṇ Bhāṭṭaṇambi- daśapuriyaṇ

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151	Do.	Hārīta	Do.	Chettaijūr	Vēṇṇippōṭṭu Chettayaṅ Nārāyaṇabhāṭṭaṅ
152	Do.	Viśvāmītra	Do.	Vēṇṇipuraṁ	Nārāyaṇaṅ Śrīkṛishṇa-daśa-puriyaṅ
153	Do.	Gautama	Do.	Pāmbuṅgi	Kēśavabhāṭṭaṅ Śrīviṣṇu-daśapuriyaṅ
154	Do.	Bhāradvāja	Āśvalāyaṇa	Kuravaśari	Nilagrivaṅ Bhavaśkanda-sahasraṅ
6—155	Do.	Do.	Āpastamba	Makaśirai	Śrīkṛishṇaṅ Śrīdhara-sahasraṅ
156	Do.	Do.	Do.	Kārambichēḍu	Aṭṭindaṅ Chettaya-daśapuriyaṅ
157	Do.	Viśvāmītra	Do.	Vaṅgippuraṁ	Mahādēvaṅ Śrīdharaḥbhāṭṭaṅ
158	Do.	Kauśika	Do.	Kuravaśari	Gōvindaṅ Sūryaviṣṇubhāṭṭaṅ
159	Do.	Bhāradvāja	Do.	Kuṇḍūr	Tirunilakaṇṭaṅ Udayadivākara-bhāṭṭaṅ
160	Do.	Vaṭsa	Baudhāyaṇa	Vaṅgippuraṁ	Echechakumāraṅ Naraśiṅga-daśapuriyaṅ
161	Do.	Do.	Do.	Do.	Naraśiṅgaṅ Yajñakunāra-daśapuriyaṅ
162	Do.	Bhāradvāja	Āpastamba	Kāṇṇirai	Tiruveṅkāḍaṅ Tiruvaraṅgadēva-bhāṭṭaṅ
163	Do.	Samkṛiti	Baudhāyaṇa	Iruṅgaṇḍi	Kṛishṇaṅ Gōvindaḥbhāṭṭaṅ
164	Do.	Kauśika	Āpastamba	Kōkkaṛai	Nārāyaṇaṅ Nārāyaṇa-sahasraṅ
165	Do.	Kuṇḍina	Do.	Eṭṭuikūr	Śrīdharaṅ Viṣṇunambi-sahasraṅ
166	Do.	Kāśyapa	Do.	Kāṇṇai	Viṣṇumādhiava-sahasraṅ
167	Do.	Kapi	Do.	Chirupuluvil	Kēśavaṅ Aiyyappōṭṭi-daśapuriyaṅ
168	Do.	Kāśyapa	Do.	Irāyūr	Puḷiṅgōrōppaṅ Viṣṇu Bhava-rudra-daśapuriyaṅ
169*	Do.	Bhāradvāja	Do.	Nambūr	Mādhavaṅ Nāgayabhāṭṭaṅ
170	Do.	Ātrēya	Drāhyāyaṇa	Maṇṇarpalli	Rudraṅ Tirumāliruṅḷōlai-sahasraṅ
171	Do.	Do.	Do.	Do.	Rudraṅ Rāmadēva-sahasraṅ
172	Do.	Gautama	Do.	Do.	Nārāyaṇa Nampitāṅ-sahasraṅ
173	Do.	Parāśara	Do.	Pāḍakam	Nilāśarmaṅ Śrīrāma-kramavittaṅ
174	Do.	Gautama	Do.	Kīraṇḷi	Vāsudēvaṅ Śrīrāma-sahasraṅ
175	Do.	[Viśvāmītra]	Jayimīni	Āḍaṅūr	Nakkaṅ Chōlaippirāṅ
176	Do.	[Viśvāmītra]	Do.	Do.	Nakkaṅ Āḷiyāṅ
177	Do.	Do.	Do.	Anbil	Māraṅ Tāyaṅ
178	Do.	Kauśika	Āśvalāyaṇa	Chirukottaiyūr	Nilakaṇṭhaṅ Pītāmbaṛabhāṭṭaṅ
179	Madhurāntakach-chaturvēdimaṅgalam in the same nāḍu	Kāśyapa	Do.	Perumarudūr	Paśupati Śrīnārāyaṇabhāṭṭaṅ
180	Do.	Garga	Do.	Vaṅgippuraṁ	Nārāyaṇaṅ Tiruvaraṅga-krama-vittaṅ
181	Do.	Bhāradvāja	Āpastamba	Kaṇḍēru	Dōṅayaṅ Channaya-daśapuriyaṅ
182	Do.	Hārīta	Do.	Kōmapuraṁ	Māṇḍiāsaṅ Rudra-kramavittaṅ
183	Do.	Bhāradvāja	Do.	Kaṇḍēru	Sarvakraṭu Bhavaśkanda-daśa-puriyaṅ
184	Do.	Do.	Do.	Do.	Tiruveṅkāḍaṅ Tiruveṅkuṇṇa-daśapuriyaṅ
185	Do.	Do.	Do.	Do.	Tiruvaraṅgaṅ Nārāyaṇa-sahasraṅ
186	Do.	Parāśara	Drāhyāyaṇa	Pāḍagam	Māṭṭi Dōṅaṅ Kōḷāśarmabhāṭṭaṅ

7—187	Do.	Do.	Do.	Do.	Madhusūdana bhattacha	Padmanābha- bhattacha
188	Kāmarāvallich- chaturvēdimāṅgalam in Mīraik-kūṟam	Gavushu	Āvalāyana	..	Kaḷavaṇ	Dāmōdara-sahasraṇ
189	Do.	Ātrēya	Āvalāyana	Kīraṇūr	Tāyaṇ	Paramēśvaraṇ
190	Do.	Viśvāmītra	Jayimīni	Pullamaṅgalam	Śrīkaṇṭhaṇ	Vīraṇ
191	Do.	Kāśyapa	Āpastamba	Kuṇḍūr	Nārāyaṇaṇ	Vāmaṇa-daśapuriyaṇ
192	Do.	Gautama	Do.	..	Chettapōṣaṇ	Tiruvikramaṇ Śrī- kṛṣṇa-sahasraṇ
193	Do.	Kāśyapa	Do.	Kuṇḍūr	Śivasvāmi	Vishṇu-daśapuriyaṇ
194	Do.	Kuṇḍīna	Āvalāyana	Kōmapuṟam	Śrīdattaṇ	Tiruveṅkāda-sahasraṇ
195	Do.	Do.	Baudhāyana	Noṭṭūr	Channakāḷi	Tiruvaraṅganārā- yana-sahasraṇ
196	Do.	Kāśyapa	Āpastamba	[Kuṇḍūr]	Nārāyaṇa-Divākara-daśapuriyaṇ	
197	Do.	Vaṭsa	Āvalāyana	Naḍādūr	Periyaṇambi	Nārasimha-krama- vittaṇ
198	Do.	Kāśyapa	Āpastamba	Kāṇjai	Nārāyaṇaṇ	Channakumāra-daśa- puriyaṇ
199	Do.	Vaṭsa	Do.	Nambūr- kāṭṭukkai	Bhāskaranaṇ	Bhava-kumāra-daśa- puriyaṇ
200	Do.	Bhāradvāja	Do.	Kōṟōvi	Śrīkumāraṇ	Tiruvikramaṇ
201	Do.	Kapī	Do.	Chirupuḷuvil	Aḍḷgaḷ	Śrīkṛṣṇa-kramavittaṇ
202	Do.	Hārīta	Do.	Paṇṇipuraṁ	Nārāyaṇaṇ	Śrīmādhava-bhattachaṇ
203	Do.	Bhāradvāja	Āvalāyana	Kuravaśari	Nārāyaṇaṇ	Agnīśarma-sahasraṇ
204	Paḷaya-Vāṇavaṇma- hādēvich-chatur- vēdimāṅgalam in Iṇṇambar-nāḍu	Gautama	Āvalāyana	Kaḍavūr	Nārāyaṇaṇ	Śārṅgapāṇibhattachaṇ
205*	Do.	Vaṭsa	Āpastamba	Vaṅgippuṟam	Vāmaṇaṇ	Śivaṇandi-daśapuriyaṇ
206	Do.	Vādhūla	Baudhāyana	Kārambich- chēḍu	Kandāḍai	Nārasimhaṇ Māheś- vara-daśapuriyaṇ
207	Do.	Vaṭsa	Āpastamba	Vaṅgippuṟam	Vāmaṇaṇ	Śrīdhāra-sahasraṇ
208	Do.	Kāśyapa	Do.	Kuṇḍūr	Vīraśarmaṇ	Gaṇḍādhara- sahasraṇ
209	Do.	Vaṭsa	Do.	Kulakumī	Trivikramaṇ	Nārāyaṇa-daśapuri- yaṇ
210	Do.	Bhāradvāja	Do.	Kārambich- chēḍu	Nāra [or Nā]ppōttu	Tiruvaraṅ- gaḍēvaṇ
211	Do.	Vaṭsa	Do.	Nambūr- kāṭṭukkai	Kēśavaṇ	Periyaṇambi- daśapuriyaṇ
212	Do.	Kāśyapa	Do.	Uṟuppuṭṭūr	Kēśavaṇ	Aiyyappirāṇ- kramavittaṇ
213	Do.	Mudgala	Do.	Do.	Rishikēśavaṇ	Nārāyaṇa-sahasraṇ
214	Śrī-Parāntakach- chaturvēdimāṅgalam	Śaṇḍila	Do.	Vaṅgippuṟam	Gōvindaṇ	Śrīdhāra-daśapuriyaṇ
215	Do.	Ātrēya	Do.	Māṅgaḷūr	Bhūtiperaṇ	Akkaḷabhattachaṇ
216	Do.	Bhāradvāja	Do.	Kāṭṭukkuṟi	Bhavarudraṇ	Vēṇṇaya-daśa- puriyaṇ
217	Do.	Do.	Do.	Do.	Chōḷaippirāṇ	Nārāyaṇabhattachaṇ

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218	Do.	Hārīta	Do.	Ōḍappurai	Dōṇayan Śrīrāmabhaṭṭaṇ
219	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Māraiyan Śrīdattabhaṭṭaṇ
220	Do.	Kāśyapa	Do.	Muṇichchēḍu	Śrīkṛishṇaṇ Rāmadēvabhaṭṭaṇ
221	Do.	Do.	Do.	Kirāṇji	Tiruvaraṅgaṇ Gōvardhana-daśa- puriyaṇ
222	Do.	Vaṭsa	Do.	Kārambi- chēḍu	Pōṇ-Drōṇaṇ Lakṣmībhaṭṭaṇ
223	Do.	Gautama	Do.	..	Chettapōsaṇ Aiyāṇ Nārāyaṇa- daśapuriyaṇ
8-224	Do.	Kāśyapa	Do.	..	Tiruveṇkāḍaṇ Bhavakūlabhaṭṭaṇ
225	Do.	Kapi	Do.	Muttaippuṇam	Śivadēvaṇ Rudrabhūti-daśapuri- yaṇ
226	Do.	Gargga	Do.	Kuṇjappavvil	Chennayan Periyānāmbi-sahasraṇ
227	Do.	Bhāradvāja	Do.	Chāndūr	Kaṇṇapirāṇ Kēśava-sahasraṇ
228	Do.	Kāśyapa	Do.	Kārambi- chēḍu	Kapōṭayan Śrīkṛishṇapuradēva- sahasraṇ
229	Do.	Gautama	Do.	..	Chettapōsaṇ Dāmōḍaraṇ Janna- rēvibhaṭṭa-Kāṭaka-sarvakraur- vasantayāji
230	Do.	Kauśika	Āvalāyana	Iruṅgaṇḍi	Śrīmādhavaṇ Tiruvāraṅga-nārā- yaṇabhaṭṭa-Āhitāgni
231	Do.	Do.	Āpastamba	Nadādūr	Tiruvārūraṇ Mahādēvabhaṭṭaṇ
232	Do.	Kāśyapa	Do.	Aṭṭāmpuṇam	Dāmōḍiraṇ Anṇākach-chatur- vēḍibhaṭṭaṇ
233	Do.	Kuṇḍiṇa	Āpastamba	Muppirāl	Perumāṇāmbi Śrīśivasudēva- daśapuriyaṇ
234	Do.	Ārēya	Do.	Muḷappuṇam	Bhavanāgaṇ Vāmaṇa-daśapuriyaṇ
235	Do.	Rāthītara	Do.	Olikouṇai	Jaṇṇayan Bhavarudra-daśa- puriyaṇ
236	Do.	Ārēya	Do.	Nandigāma	Akkīarman Nārāyaṇa- daśapuriyaṇ
237	Do.	Kapi	Do.	Chirupuluvil	Yajñātman Kālakochchabhaṭṭaṇ
238	Do.	Kauśika	Do.	Iraṭṭukkūṇi	Tiruvāraṅganārāyaṇaṇ Śrīkṛi- ṣṇa-sahasraṇ
239	Do.	Kapi	Do.	Chirupuluvil	Yajñātman Anantanārāyaṇa- bhaṭṭaṇ
240*	Do.	Hārīta	Do.	Kārambi- chēḍu	Vēṇṇippōṭtu Tiruveṇkāḍayaṇ
241	Do.	Viśvāmitra	Do.	Vaṅgippuṇam	Puḷā-pōsaṇ Kaṇṇaṇ Perum- burakkaḍal-daśapuriyaṇ
242	Do.	Do.	Do.	..	Kaṇṇaṇ Śrīkumāra-daśapuriyaṇ
243	Do.	Kuṇḍiṇa	Do.	Chendiraṇ	Paḍinanābhan Chandrasekhara- daśapuriyaṇ
244	Do.	Mudgala	Do.	..	Nēlavaṅka-pōsaṇ Śrīkṛishṇa Rishikēśava-daśapuriyaṇ
245	Do.	Kauśika	Do.	Pāṇkouṇai	Rishabhanandī Tiruveṇkāḍa- bhaṭṭaṇ
246	Do.	Hārīta	Do.	Ālikkouṇai	Vāmaṇaṇ Yajñaya-sahasraṇ
247	Do.	Vaṭsa	Do.	Vaṅgippuṇam	Chakrapāṇi Tiruvāraṅganārā- yaṇa-daśapuriyaṇ

248	Do.	Kāśyapa	Do.	Attāmpuram	Mūṭta-aggākaṇ Anantanārāyaṇa daśapuriyaṇ
249	Do.	Śālāvata	Do.	Vēṭṭuppuram	Kandaṇ Kēśava-bhaṭṭaṇ
250	Do.	Gautama	Do.	Aṅkārai	Vāmaṇaiyaṇ Śrīvāṇudēva-daśa- puriyaṇ
251	Do.	Parāśara	Do.	Kuravaśari	Nāgaṇ Ambalattāḍi- daśapuriyaṇ
252	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Madhusūdanaṇ Nārāyaṇa- kramavittāṇ
253	Do.	Ātrēya	Do.	Vaṅgippuram	Śaṅkaraṇ Vēṅṅambibhaṭṭaṇ
254	Do.	Kāśyapa	Āśvalāyaṇa	Irāyūr	Yajñaṇ Kēśava-daśapuriyaṇ
255	Do.	Vādhūḷa	Āpastamba	Kārambi- ch-ḍu	Kandāḍai Kēśavaṇ Trivikrama- sahasraṇ
256	Do.	Bhāradvāja	Do.	Kōṇḍi	Tiruveṇkāḍaṇ Nārāyaṇa-krama- vittāṇ
257	Do.	Gautama	Do.	Iruṅgaṇḍi	Janārddanaṇ Paraṇjōti-daśapuri- yaṇ
9—258	Do.	Do.	Do.	Irāyūr	Gaṅgādharaṇ Sūryadēvabhaṭṭaṇ
259	Do.	Gargga	Do.	Muḷaichcheru	Vennayaṇ Viśṇubhaṭṭaṇ
260	Do.	Ātrēya	Do.	Māṅgaḷūr	Garudavāhaṇaṇ Ulagaṇḍāṭi- bhaṭṭaṇ
261	Do.	Gargga	Āśvalāyaṇa	Vaṅgippuram	Aiyyaṇ Pattadigalibhaṭṭaṇ
262	Do.	Hārita	Āpastamba	Muttirai	Nārāyaṇa Dēvayabhaṭṭaṇ
263	Do.	Viśvāmītra	Do.	Kuṇḍūr	Śrīkrishṇaṇ Śōlaippirāṇ- sahasraṇ
264	Do.	Kauśika	Do.	Velaveṭṭi	Śēṇḍakumāraṇ Sōmadēva- daśapuriyaṇ
265	Do.	Bhāradvāja	Do.	Makaśirai	Nārāyaṇa Śrīkrishṇabhaṭṭaṇ
266	Do.	Kauśika	Do.	Pārkoṇṇai	Śaṅkaranārāyaṇaṇ Nārāyaṇa- bhaṭṭaṇ
267	Do.	Viśvāmītra	Drāhyāyaṇa	Koḍukkil	Śrīkumāraṇ Chakrapāṇibhaṭṭaṇ
268	Do.	Āṅgīrasa	Śāmbhavya	Valavūr	Chāṭṭaṇ Tirunillakapḍabhaṭṭaṇ
269	Do.	Do.	Do.	Do.	Chēṇḍaṇ Śōlaippirāṇbhaṭṭaṇ
270	Do.	Ātrēya	Āgnivēśya	Tirupputtūr	Rāmapriyaṇ Śrīkaṇṭhabhaṭṭaṇ
271	Do.	Do.	Do.	Do.	Rāmapriyaṇ Śrinārāyaṇa- daśapuriyaṇ
272	Do.	Viśvāmītra	Jaymīni	Nāraṇamaṇ- galam	Nārāyaṇaṇ Śrīkrishṇabhaṭṭaṇ
273	Do.	Do.	Do.	Āḍaṇūr	Śrīkaṇṭhaṇ Śrīkrishṇaṇ
274	Do.	Vāsishṭha	Do.	Do.	Puruṣōttamaṇ Pāṇḍaṇ
275	Kiḷ-Āḍugūr	Kuṇḍiṇa	Satyāśāḍha	..	Vaḍugaṇpadi-daśapuriyaṇ
276	Do.	Kokkāṇa	Do.	..	Nārāyaṇaṇ Nārāyaṇa-sahasraṇ
277*	Do.	Māṅgala	Āśvalāyaṇa	..	Dāmōdiraṇ Nārāyaṇa-sahasraṇ
278	Chēṇalūr in Miḷalai- nāḍu	Kuṇḍiṇa	Baudhāyaṇa	..	Nakkaṇ Nārāyaṇabhaṭṭaṇ
279	Do.	Vāsishṭha	Do.	..	Dattaṇbhaṭṭaṇ
280	Do.	Viśvāmītra	Do.	..	Nilāṇ Datta-sahasraṇ
281	Do.	Kuṇḍiṇa	Do.	..	Nakkaṇ Mā(Mahā)dēvaṇ
282	Ēmanallūr in Maṇḍi- nāḍu	Bhāradvāja	Kātyāyaṇa	..	Pēchehaṇḱiḷāṇ Kēśavanambi Kāḷibhaṭṭaṇ

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283	Do.	Gautama	Āpastamba	Kārambich- chēḍu	Śrīvāsudēvaḥ Śrīkrishṇa- daśapuriyaḥ
284	Do.	Kauśika	Do.	Do.	Rāmadēvaḥ Śrīdharabhaktaḥ
285	Do.	Do.	Do.	Do.	Tiruvēṇkāḍaḥ Rāmadēva- bhaktaḥ
286	Do.	Do.	Do.	Do.	Śrīdharāḥ Rāmadēvabhaktaḥ
287	Do.	Kuṇḍiga	Do.	Pāḍakam	Akkumāraḥ Yajñakumāra- daśapuriyaḥ
288	Do.	Vatsa	Do.	Muḍumbai	Bhavarudraḥ Bhakṣanambi- kramavittaḥ
289	Iḍaiyarinaḷḷir	Mādhila	Satyāśhādha	..	Śrīvarāhaḥ Saṅkaranārāyaṇa- daśapuriyaḥ
290	Do.	Kauśika	Do.	..	Vāsudēvaḥ Śrīkrishṇabhaktaḥ
291	Vēmbargūr <i>alias</i> Chōḷamārttāṇḍach- chaturvēdimāṅgalam	Do.	Āpastamba	Sikasai	Kēśavaḥ Bhavarudra-daśapuriyaḥ
292	Do.	Saṅkṛiti	Do.	Iruṅgaṇḍi	Bhavarudraḥ Amudakumāra- daśapuriyaḥ
293	Do.	Saṅkṛiti	Do.	Do.	Śrīdharāḥ Śrīmādhava-daśa- puriyaḥ
294	Do.	Bhūradvāja	Do.	Kārambich- chēḍu	Aiyaḥ Mādhava-daśapuriyaḥ
295	Do.	Lōhita	Bandhāyaṇa	..	Jagṇayaḥ Śrīvāsudēvabhaktaḥ
296	Do.	[Śā]udīla	Āpastamba	Cheruppūr	Durggati (Dhūrjati?) Āchcherumāṇ-daśapuriyaḥ
19—297	Do.	Kuṇḍiga	Do.	Sāha[nai]	Vishṇambi [Vishṇunambi?]
298	Do.	Śālāvata	Do.	Vēṇṇapuram	Paṭṭi Nārāyaṇabhaktaḥ
299	Do.	Hārīta	Do.	Iruṅgaṇḍi	Śrīdharāḥ Kēśavabhaktaḥ
300	Do.	Vatsa	Do.	Mōrōmpuram	Tiruvēṇkāḍaḥ Tirukkuṇḍi- daśapuriyaḥ
301	Do.	Gargga	Do.	Kuñjappavvil	Vishṇu Harivāmibhaktaḥ
302	Do.	Kāśyapa	Do.	Vaṭṭamaṇi	Rāmadēvaḥ Mahēndra-sahasraḥ
303	Do.	Kuṇḍiga	Do.	Kirāñjivādam	Yajñadattaḥ Tiru(Trī)vēdi- sahasraḥ
304	Do.	Kauśika	Do.	Māvandūr	Tiruvēṇkāḍaḥ Kēśava-sahasraḥ
305	Do.	Vatsa	Do.	Nambūr- kāṭṭukkai	Uḷḍaperumāṇ Śrīvāsudēva- kramavittaḥ
306	Do.	Kapi	Do.	Muṭṭaiippuram	Māḍattu Nambī Adigaṇambi- daśapuriyaḥ
307	Do.	Gautama	Do.	..	Chettapōṭaṇ Kēśavaḥ Agnidāma sahasraḥ
308	Do.	Gargga	Do.	Kuñjappavvil	Vishṇu Madhusūdana-sahasraḥ
309	Do.	Gautama	Do.	..	Chettapōṭaṇ Dāmōḍaraḥ Bhavaskandabhaktaḥ
310	Do.	Do.	Do.	Vaṅgippuram	Chettapōṭaṇ Agnidāmaḥ
311	Do.	Hārīta	Bandhāyaṇa	Vēṇṇippōitu	Kēśa[va*]ḍigaḷ Ādityapīḍāra- kramavittaḥ
312	Do.	Vatsa	Āpastamba	Nambūr- kāṭṭukkai	Vāsudēvaḥ Rāmadēva-sahasraḥ
313	Do.	Kuṇḍiga	Do.	Kōmapuram	Jannayaḥ Vēṇṇaya-sahasraḥ

314	Do.	Bhāradvāja	Do.	Chātūr	Bhavadanḍaṇ Padmanābha- kramavittan
315*	Do.	Samkṛiti	Do.	Iruṅgaṇḍi	Tirumāliruṅjōlai Śrīnārāyaṇa- sahasraṇ
316	Do.	Kauśika	Do.	Māvaṇḍūr	Harivāmi Viṣṇubhaṭṭaṇ
317	Do.	Do.	Do.	Peruvalli	Arjunaṇ Divākarabhaṭṭaṇ
318	Do.	Hārīta	Āśvalāyaṇa	Kuṁṇḍili	Īśvaraṇ Yajñasūrya-sahasraṇ
319	Do.	Bhāradvāja	Āpastamba	Piṇḍūr	Kumaṛaṇ Saṅkaraṇārāyaṇa- sahasraṇ
320	Do.	Do.	Āśvalāyaṇa	Kuṛavaṣari	Porṇaṅgi Bhavanandibhaṭṭaṇ
321	Do.	Mitraya	Āpastamba	Puśapōṣaṇ	Janniyaṇ Tiruviṣaḥūr-daṣapuriyaṇ
322	Do.	Kaṁḍinya	Do.	Muppirāl	Bhavaṣkundaṇ Bhāskara- daṣapuriyaṇ
323	Do.	Do.	Do.	Do.	Bhavaṣkundaṇ Viṣṇu-daṣapuri- yaṇ
324	Do.	Kauśika	Do.	Māvaṇḍūr	Vāmaṇa Viṣṇubhaṭṭaṇ
325	Do.	Viśvāmītra	Do.	Nadādūr	Bhavarudraṇ Tirukkuruṅḍudi- bhaṭṭaṇ
326	Do.	Kuṇḍiya	Do.	Sāhaṇai	Māḍattaiyyaṇ Tiṇḍadōṇa-kra- mavittan
327	Do.	Kauśika	Do.	Velavetti	Uḷudaperumaṇ Māmadalaḷai- sahasraṇ
328	Do.	Vatsa	Do.	Nambūr-k- kāṭṭukkai	Śrīvāsudēvaṇ Uḷudaperumaṇ- bhaṭṭaṇ
329	Do.	Gautama	Do.	Cheṭṭapōṣaṇ	Jannayaṇ Dāmōdara-sahasraṇ
330	Do.	Bhāradvāja	Bhāradvāja	Kāñjikkuri	Kālakochchaṇ Bhavarudra- daṣapuriyaṇ
331	Do.	Do.	Āpastamba	Kakkaṇḍūr	Nārāyaṇaṇ Tiruviṣaḥūrdaḷigai- bhaṭṭaṇ
332	Do.	Vatsa	Do.	Nambūr-k- kāṭṭukkai	Rāmadēvaṇ Śrīvāsudēva-daṣa- puriyaṇ
333	Do.	Gautama	Do.	Pālaḍi	Śrīvāsudēvaṇ Tiruvēṇkaḍa-daṣa- puriyaṇ
11—334	Do.	Bhāradvāja	Do.	Korōvi	Nārāyaṇaṇ Ārāyamudra-sahasraṇ
335	Do.	Viśvāmītra	Do.	Channakkuri	Dēvarathan Piṇḍadēva- kramavittan
336	Do.	Kauśika	Do.	Velavetti	Madhusūdana Mahādēva- sahasraṇ
337	Do.	Hārīta	Do.	Kuṛavaṣari	Saṅkaraṇ Tiṇḍadōṇa-sahasraṇ
338	Do.	Kauśika	Satyāśāḍha	Perumpāṇḍūr	Śrīkumāraṇ Kēśava-sahasraṇ
339	Mullilaṅḍi	Kauśika	Do.	Velavetti	Viṣṇu-Porṇama-daṣapuriyaṇ
340	Idāvai	Bhāradvāja	Do.	..	Kēśavaṇ Śrīkṛiṣṇabhaṭṭaṇ
341	Do.	Do.	Do.	Porppuṇam	Saṅkaraṇārāyaṇaṇ Tiruvēṇkāḍa- daṣapuriyaṇ
342	Do.	Vatsa	Do.	Nadādūr	Mādhavaṇ Narasiṅgabhaṭṭaṇ
343	Do.	Gautama	Do.	Irāyūr	Viṣṇudēvaṇ Vindakumāra-kra- mavittan
344	Do.	Kāśyapa	Do.	Urappuṭṭūr	Kumārasvāmi Aḍigaṇaintai-daṣa- puriyaṇ
345	Do.	Hārīta	Do.	Āsūri	Karumāṇikkāṇ Nārāyaṇabhaṭṭaṇ

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346	Kāññir in Viñaiññir-nāññu	Gautama	Āśvalāyaṇa	Kārambich-chēññu	Adigaḷ Channayyabhaññan
347	Do.	Kauśika	Bhāradvāja	Piñāññōrk-korai	Śrīkriṣṇaṇ Venkādēññā-daśa-puriyaṇ
348	Do.	Hārīta	Āpastamba	Ōññappurāi	Poññigaḷ Nārāyaṇa-daśapuriyaṇ
349	Do.	Do.	Do.	Vaṇḡippuṇam	Muññāññapōññāññ Tiruvaraṇḡaṇ
350	Do.	Kuññḡiṇa	Do.	Virīññai	Tiruppiññavūr-sahasraṇ
351	Do.	Lōhita	Baudhāyaṇa	Kārambich-chēññuttūppil	Achcheññi Anññiññā-daśapuriyaṇ
352*	Do.	Kuññḡiṇa	Āpastamba	Sāhaññai	Dāmōññiraṇ Paraññātma-daśapuriyaṇ
353	Ōymāññpuliññūr aliaññ Ulaḡaḷandaññōḷa ch-chaturvēññimaññḡalam in Kāra-nāññu	Parāśara	Āśvalāyaṇa	..	Attēvaññ Sōmadēva-daśapuriyaṇ
354	Do.	Bhāradvāja	Do.	..	Mūta Divākarāññ Nārāyaṇaṇ
355	Chēññāññkuññi in Tiruvindaññūr-nāññu	Do.	Āpastamba	Kārambich-chēññu	Adiyaṇ Divākarabhaññā-sōmayāññi
356	Tirunigriññūr	Viśvāmītra	Āśvalāyaṇa	Araññāippuṇam	Tiruvaraṇḡaṇ Adigaññambi-daśapuriyaṇ
357	Māññpūññḡuḡēññvich-chaturvēññimaññḡalam	Bhāradvāja	Āpastamba	Korōvi	Yajñāññ Bhavaññēśvara-bhaññan
358	Do.	Do.	Do.	Do.	Śaṇḡkaraññārāyaṇaṇ Sarva-kra-tu-daśapuriyaṇ
359	Do.	Gargga	Do.	Vaṇḡalūr	Sarva-kra-tu Chēññippirāññ-daśa-puriyaṇ
360	Do.	Kuññḡiṇa	Do.	Muppiṇāl	Tiruvēññkaññamādhava-daśapuriyaṇ
361	Do.	Ātrēya	Do.	Dvēññāññḡōma-puṇam	Aiyyaṇ Kēśava-daśapuriyaṇ
362	Do.	Gargga	Do.	Vaṇḡalūr	Dēva-kumāraññ Paññiḡkōññḡāññ-daśapuriyaṇ
363	Do.	Kuññḡi[na]	Do.	Kōmaññḡam	Mādhavaññ Sarva-kra-tu-daśa-puriyaṇ
364	Do.	Bhāradvāja	Do.	Kōrōvi	Nāḡayaññ Tiruvīśālūr-kra-ma-vīññṇaṇ
365	Do.	Vatsa	Do.	Vaṇḡippuṇam	Śaṇḡkaraññ Dāmōññdara-daśapuriyaṇ
366	Do.	Gargga	Do.	Vaṇḡalūr	Gōvindaññ Bhava-rudra-daśapuri-yaṇ
367	Do.	Do.	Do.	Do.	Kēśavaññ Mādhava-bhaññṇaṇ
368	Do.	Bhāradvāja	Do.	Kirāññḡi	Kēśavaññ Trivikrama-bhaññṇaṇ
369	Do.	Ātrēya	Do.	Viññpuṇam	Śrīkriṣṇaṇ Śrīkōva-daśapuriyaṇ
370	Do.	Gargga	Do.	Vaṇḡalūr	Tiruvaññḡibhaññṇaṇ Mādhava-daśa-puriyaṇ
12—371	Do.	Kāśyaṇa	Do.	Aññāññpuṇam	Rēvaññ Jannarēvibhaññṇaṇ
372	Do.	Kauśika	Do.	Kōḡkkarai	Kēśavaññ Kuññḡiśāññibhaññṇaṇ
373	Do.	Viśvāmītra	Do.	Kuññāññḡūr	Vēññṇayaññ Tiruvīśālūr-daśa-puriyaṇ
374	Do.	Vatsa	Do.	Vaṇḡippuṇam	Tiruvaraṇḡadēvaññ Śrīrāma-daśapuriyaṇ
375	Do.	Kāśyaṇa	Do.	Aññuttāññūr	Viññṇu-Kēśava-sahasraṇ
376	Kāññalaññḡuññi in Kuṇḡukṇai-nāññu	Bhāradvāja	Āśvalāyaṇa	Koravaññari	Vēññṇayaññ Yajñā-daśapuriyaṇ
					Kēśavaññ Nārāyaṇa-daśapuriyaṇ

377	Do.	Kāśyapa	Āpastamba	Uruputtūr	Ḥaiya-Bhavakuṇṇ Nārāyaṇa- daśapuriyaṇ
378	Do.	Śaṭha	Baudhāyaṇa	Irāyūr	Chottai Tiruvēḷvikkudi Śiṅga- daśapuriyaṇ
379	Do.	Nitundina	Āśvalāyaṇa	Nimbai	Yajñaṇ Nārāyaṇa-daśapuriyaṇ
380	Do.	Bhāradvāja	Āpastamba	Kuravaśari	Nārāyaṇaṇ Venkādudēva-daśa- puriyaṇ
381	Do.	Ārēya	Do.	Mudappuram	Tiruvaraṅgaṇ Dāmōdīra-daśa- puriyaṇ
382	Do.	Kāśyapa	Do.	Uruputtūr	Śrīrāmaṇ Sarvadēva-daśapuriyaṇ
383	Kāviriamaṅgalam	Kuṇḍiṇa	Do.	Muppirāl	Mādhavaṇ Vāmaṇa-daśapuriyaṇ
384	Do.	Bhāradvāja	Kātyāyaṇa	Kākkambirāl	Vishṇu Śrīdhara-kramavittāṇ
385	Do.	Rābhīlara	Do.	Tāḷāḍiri	Rudraṇ Viṇṇavēṭṭai-kramavittāṇ
386	Perumtōṭṭam in Adigaimaṅgai-nāḍu	Vatsa	Āpastamba	Kuṇḍūr	Śrīkaṇṭhaṇ Ādittadēva-daśa- puriyaṇ
387*	Do.	Do.	Do.	Do.	Rudraṇ Bhavaskanda-daśapuri- yaṇ
388	Do.	Hārīta	Do.	Muppirāl	Nārāyaṇaṇ Bhavarudra-daśa- puriyaṇ
389	Do.	Vatsa	Do.	Kuṇḍūr	Porūkaḷaṇ Mādhava-sahasraṇ
390	Do.	Hārīta	Do.	Muppirāl	Aḷagaḍi Neḍuṅgaḷattadigaḷ sahasraṇ
391	Do.	Gautama	Do.	Erumaṇampidā	Venkādudēvaṇ Yajñaya-daśa- puriyaṇ
392	Do.	Viśvāmītra	Do.	Kirāñchikka- mmatti	Vāmaṇaṇ Śivadāsa-daśapuriyaṇ
393	Do.	Gautama	Do.	Erumaṇam- pidā	Venkādudēvaṇ Lakṣmaṇa-daśa- puriyaṇ
394	Do.	Kuṇḍiṇa	Do.	Etṭukkūr	Veṇṇambi Tiruvaraṅganārāyaṇa- sahasraṇ
395	Udayādityamaṅgalam in Tirukkaḷumala- nāḍu	Gautama	Do.	Kuravaśari	Durggayāṇ Śaṅkaranārāyaṇa- daśapuriyaṇ
396	Kaṇṇaṅūr in Nallāgrūr-nāḍu	Mudgala	Do.	Ākki	Śrīvāsudēvaṇ Dōṇṣaya-sahasraṇ
397	Do.	Do.	Do.	Do.	Vishṇubhaṭṭaṇ Nārāyaṇa- sahasraṇ
398	Do.	Ārēya	Do.	Dvēdaigōma- puram	Kochchibhaṭṭaṇ Svāmikumāra- kramavittāṇ
399	Do.	Do.	Do.	Do.	Jammaḍiperumāṇ Kēsava- kramavittāṇ
400	Do.	Gautama	Kātyāyaṇa	Ādambākkam	Śaṅkaraṇ Kuṇṅasperumāṇ- kramavittāṇ
401	Mahēndrakottūr	Kuṇḍiṇa	Āpastamba	Kuṇḍiyūr	Tiruvīśālūr Kuṇṅattayya- kramavittāṇ
402	Kuṇṅam in Nāṅgūr- nāḍu	Kāśyapa	Do.	Kāñjai	Attinḍabhaṭṭaṇ
403	Do.	Do.	Do.	Murikkōṅṅai	Kumāraṇ Bhavarudra-krama- vittāṇ
404	Marudūr	Viśvāmītra	Jayimīni	..	Kumāraṇ Nārāyaṇaṇ

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405	Tanjay Perumbatrap- ppuliyūr	Vāsiṣṭha	Baudhāyana	..	Puliyar Nārāyaṇabhakṭaṇ
13—406	Do.	Raushyāyana	Do.	..	Iravikṛiṣṭha-daśapuriyaṇ
407	Jōtiykkuḍi in Veṇṇa- yūr-nāḍu	Kāśyapa	Āpastamba	Kārambich- chēḍu	Kandāḍai Tiru(Tri)vēdi Yajña- yabhakṭaṇ
408	Do.	Ātrēya	Do.	Kilākkil	Dēvarathaṇ Dēvadēvēśa-daśa- puriyaṇ
409	Pañchavaṇ-mahā- dēvich-charappēdi- maṅgalam	Māṭhala	Satyāśhāḍha	Kommārai	Šaṅgaṇ Šēṇḍaṇ Tiruppiḍavūr- daśapuriyaṇ
410	Do.	Kuṇḍina	Āpastamba	Uviyūr	Kaṇṇasvāmi Tiruppuṇṇaiyadigaḷ- daśapuriyaṇ
411	Do.	Kāśyapa	Drāhyāyana	Tuṇṇuṇḍi- ppuṇam	Achcheṭṭi Channaperumāṇ-daśa- puriyaṇ
412	Do.	Do.	Do.	Do.	Achcheṭṭi Kumāraparumāṇ- kramavittaṇ
413	Do.	Kauṣika	Kātyāyana	Vaṅgippuṇam	Bhavasvāmi Dāmōdarabhakṭaṇ
414	Do.	Kāśyapa	Do.	Āttakkūr	Vishṇu Āḍityapīḍārabhakṭaṇ
415	Do.	Vatsa	Do.	Surasārambi	Sāṇaperumāṇ Bhāskarabhakṭaṇ
416	Do.	Bhāradvāja	Do.	Uṇṇuppuṭṭūr	Channayaṇ Kāḷisarma- daśapuriyaṇ
417	Do.	Do.	Do.	Kākkampirāl	Vishṇu Rishikēśava-daśapuriyaṇ
418	Do.	Do.	Do.	Veṇḍai	Šaṅkaranārāyaṇaṇ Kumāraparu- māṇ-kramavittaṇ
419	Do.	Do.	Do.	Vaṅgippuṇam	Hiraṇyagarbhaṇ Bhavarudra- kramavittaṇ
420	Do.	Do.	Do.	Kākkampirāl	Rudraṇ Sūryadēva-daśapuriyaṇ
421	Do.	Kauṣika	Do.	Vaṅgippuṇam	Bhavasvāmi Mādhava- kramavittaṇ
422	Do.	Viśvāmitra	Jayimiṇi	Pulla- maṅgalam	Māhēśvaraṇ Dattaṇ
423	Do.	Bhārgava	Do.	Paḷuvūr	Dāmōdaraṇ Tiruvaraṅganārā- yaṇaṇ
424*	Tiṭṭaikkuḍi in Ugaḷūr-kūṇṇam	Viśvāmitra	Do.	..	Nārāyaṇaṇ Mayūravāhaṇa- sahasraṇ
425	Do.	Do.	Do.	..	Māra-Nārāyaṇaṇ
426	Jayaṅḡopḍaśōḷach- chaturvēdimāṅgalam in Vēśālipṇāḍi	Parāśara	Āśvalāyana	Tiruppēr	Jātavēḍaṇ Kumārasvāmi- sahasraṇ
427	Do.	Pārādāya (?)	Do.	Ōymāṇpuliyūr	Kaṇṇidāyapirāṇbhakṭaṇ
428	Do.	Māṭhala	Satyāśhāḍha	Kommārai	Šivadāsaṇ Anantadēva-daśapuri- yaṇ
429	Do.	Gautama	Do.	Miḷalai	Navagōpaṇ Veṅkāṭṭudēva- bhakṭaṇ
430	Do.	Māṭhala	Do.	Kommārai	Anantaṇ Šivadāsa-daśapuriyaṇ
431	Do.	Kauṣika	Drāhyāyana	Prayāḡai	Sōmadēvaṇ Paṭṭanambi-krama- vittaṇ
432	Do.	Hārīta	Do.	Tuṇṇuṇḍūr	Chivaṇaṇ Tiruppori-kramavittaṇ
433	Do.	Gautama	Kātyāyana	Pulippuṇam	Vishṇukumāraṇ Tiruveṅkāḍa- kramavittaṇ

434	Do.	Bhāradvāja	Do.	Pēchchaṅkiḷḷaṅ	Chīriyaḍigaḷ	Āmāttūr-aḍigaḷ-kramavittan
435	Do.	Rāthitara	Do.	Tāḷāsiri	Chōlaippirāṅ	Viṇṇavēṭṭai-kramavittan
436	Do.	Bhāradvāja	Do.	Pēchchaṅkiḷḷaṅ	Māhēśvaran	Māhēśvara-kramavittan
437	Do.	Hārīta	Āpastamba	Kuṇḍilli	Nārāyaṇa-daṣapuriyaṅ	
438	Do.	Gautama	Do.	Irāyūr	Śrīnārāyaṇaṅ	Śrīdhara-daṣapuriyaṅ
439	Do.	Kapi	Do.	Kuṇḍūr	Śivanāgaṅ	Dāmōdara-daṣapuriyaṅ
440	Do.	Kāśyapa	Baudhāyana	Kūvaṇḍūr	Śivadāsaṅ	Aṭṭamūrti-daṣapuriyaṅ
441	Do.	Vaṭsa	Āpastamba	Uruppuṭṭūr	Dāmōdaraṅ	Akkāḷa-daṣapuriyaṅ
442	Do.	Kāśyapa	Do.	Kārambiich-chēḷu	Kumārādōṇaṅ	Tirukkādava-Nārāyaṇa-daṣapuriyaṅ
14—443	Do.	Do.	Do.	Do.	Bhāskaradōṇaṅ	Chakrapāṇi-daṣapuriyaṅ
444	Do.	Gautama	Do.	Nellūr	Tiruveṅkāḍaṅ	Subrahmaṇya-daṣapuriyaṅ
445	Do.	Hārīta	Do.	Ōḍapurai	Pōḍigaḷ	Śrīkrishṇa-daṣapuriyaṅ
446	Do.	Bhāradvāja	Do.	Kākkapḍūr	Śaṅkaradōṇaṅ	Gōvindaḥḥaṭṭaṅ
447	Do.	Bhārgava	Jaimiṇi	Koṭṭaiyūr	Trivikramaṅ	Pōvattaṅ
448	Do.	Nirundina	Āpastamba	Irāyūr	Chōṭṭai	Dēvadēvēṣaṅ
449	Do.	Hārīta	Do.	Kuṇḍilli	Nārāyaṇaṅ	Nārāyaṇa-sahasraṅ
450	Do.	Bhāradvāja	Do.	Māṅgaḷūr	Dōṇaiyyaṅ	Sūryadēva-daṣapuriyaṅ
451	Do.	Mudgala	Do.	Vaṅgippuṇam	Rishikēśavaṅ	Pōṇmalai-daṣapuriyaṅ
452	Do.	Hārīta	Do.	Nimbai	Śrīdharaṅ	Trivikrama-sahasraṅ
453	Do.	Vāsishṭha	Jaimiṇi	Āḍaṅūr	Śrīdharaṅ	Chakrapāṇi
454	Do.	Bhārgava	Do.	Koṭṭaiyūr	Rāmaṅ	Śivaṅ
455	Do.	Bhāradvāja	Āpastamba	Taṅukku	Dēvadēvēṣaṅ	Yajñaiya-kramavittan
456	Do.	Kāśyapa	Baudhāyana	Kūvaṇḍūr	Eḷuvaḍiyāṅ	Śivadāsa-sahasraṅ
457	Valavaṅ-mahādēvēch-chaturvēdimaṅgalam, a Tanṇiyūr in Iruṅḍōḷappāḍi	Vaṭsa	Āpastamba	Mantram	Śāmidēvaṅ	Bhāskaradēva
458	Do.	Bhāradvāja	Do.	Irāyūr	Śrīkuḍandaḷ	Nārāyaṇaṅ
459	Do.	Hārīta	Drāhyāyana	Kuṇḍūr	Karumāṇikka-daṣapuriyaṅ	Yajñātmaṅ
460*	Do.		Do.	Do.	Kumārasvāmi-sahasraṅ	Yajñātmaṅ
461	Do.	Do.	Āpastamba	Ambik-kuravaṣari	Janārdana-kramavittan	
462	Do.	Do.	Drāhyāyana	Kuṇḍūr	Iraviṣarmaṅ	Kumārasvāmi-daṣapuriyaṅ
					Eḷuvaḍiyāṅ	Śīṅappirāṅ-sahasraṅ

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463	Tandattōttam <i>alias</i> Mummaḍiṣṣōlach- charuppēdimāṅgalam in Tirunāraiyyūr-nāḍu in Uyyakkonḍār- vaṇanāḍu	Pacāśara	Āpastamba	Kalavakkūr	Tiruvārūraṅ Yajñaya- daśapuriyaṅ
464	Do.	Kauśika	Do.	Bhavakkurī	Chakrapāṇi Saṅkarabhāttaṅ
465	Do.	Kuṇḍiṇa	Do.	Kōmadam	Kēśavaṅ Śrīviśṇubhāttaṅ
466	Do.	Bhāradvāja	Do.	Kārambich- chēḍu	Veṅgaipōṣaṅ Pirānambi Śrīmādhava-kramavittaṅ
467	Do.	Hārita	Do.	Āsūri	Mādhavaṅ Tiruvaḍigal-krama- vittaṅ
468	Do.	Bhāradvāja	Do.	Kōrōvi	Seppambi Dāmōdara-sahasraṅ
469	Do.	Gautama	Do.	Cheṭṭapōṣaṅ	Kēśavaṅ Śrīkrishṇabhāttaṅ
470	Do.	Kuṇḍiṇa	Do.	Sāhaṇai	Śrīkrishṇaṅ Ādivarābhāttaṅ
471	Do.	Do.	Do.	Do.	Viśṇudēvaṅ Dēvadēvēśabhāttaṅ
472	Do.	Gautama	Do.	Vaṅgippuṇam	Cheṭṭapōṣaṅ Śrīkāṣaiyaṅ Śrī- kumārabhāttaṅ
473	Do.	Bhāradvāja	Do.	Kīrāṅji	Bhūsamaṇakkaṅ (Bhūhmaṅ Nakkaṅ ?) Tiṇḍaḍḷōṇaṅ Madhu- śūdanabhāttaṅ
474	Do.	Kauśika	Do.	Bhavakkurī	Pottōmaṅ Tiruvārūr-sahasraṅ
475	Do.	Do.	Do.	Do.	Ayyaṅ Mādēva (for Mahādēva) bhāttaṅ
476	Do.	Do.	Do.	Do.	Bhavasvāmi Tiruvirāmēśvara- sahasraṅ
477	Do.	Do.	Do.	Do.	Śrīkumāraṅ Bhavarudra-daśa- puriyaṅ
478	Do.	Do.	Do.	Do.	Vāsudēvaṅ Bhavasvāmi-sahasraṅ
479	Do.	Kuṇḍiṇa	Do.	Iruṅgaṇḍi	Bhavarudraṅ Nārāyaṇa-sahasraṅ
15—480	Do.	Kauśika	Do.	Bhavakkurī	Tiruvirāmēśvaraṅ Bhavasvāmi- sahasraṅ
481	Do.	Kuṇḍiṇa	Āśvalāyaya	Sāhaṇai	Sōmadēvaṅ Śrīdōṇabhātta- sōmayāji
482	Do.	Kauśika	Do.	Bhavakkurī	Dāmōdaraṅ Aṇṇāmalai-krama- vittaṅ
483	Do.	Gautama	Āpastamba	Pottampuṇam	Nāgaperumāṅ Dāmōdarabhāttaṅ
484	Do.	Vatsa	Do.	Koṭṭaṅḍō- mapuṇam	Yajñayaṅ Tiruveṅkāḍa- daśapuriyaṅ
485	Kaḍaiyakkuḍi in Pāmbūr-nāḍu	Viśvāmitra	Do.	Irāyūr	Śrīdharaṅ Śrīkumāra-daśapuriyaṅ
486	Do.	Do.	Do.	Do.	Śrīkumāraṅ Śrīdhara-daśapuriyaṅ
487	Tirukkudamūku	Mudgala	Baudhāyana	..	Vaḍuganḍōlai-sahasraṅ
488	Do.	Māghala	Do.	..	Pāṇḍi Nārāyaṇa-sahasraṅ
489	Ālattūr in Ambar- nāḍu	Kuṇḍiṇa	Āpastamba	Puḷḷaḷūr	Saṅkaraṅ Channaya-daśapuriyaṅ
490	Chirupuliyyūr	Vāsishṭha	Do.	Nadērpalli	Koṇḍayaṅ Mādhava-daśapuriyaṅ
491	Pēḷaikuḍi	Kāśyapa	Āśvalāyaya	..	Datraṅ Sajā (Jaṭā) makuṭaṅ
492	Vēlaṅguḍi	Kauśika	Āgastya	Janiyam	Ponnambi Rudrabhāttaṅ
493	Do.	Vāsishṭha	Do.	Ponnār	Nāgaiya-Nārāyaṇa-kramavittaṅ

494	Do.	Jāmbaviya	Do.	Pam[bi]	Mādhava Narasiṅga-kramavittan
495	Do.	Vāsiṣṭha	Do.	Ponnār	Nārāyaṇa-kramavittan
496	Vaikal <i>alias</i> Vāgavaṇ- mahādēvich-chatur- vēdimāṅgalam in Vēppādu	Kuṇḍiṇa	Āpastamba	Kumārādūr	Nambi Eḷuvan Chagunaperumāy- daṣapuriyaṇ
497*	Do.	Vatsa	Do.	Nambūr- kāṇṇukkai	Vishṇunambi Vāmaṇa- daṣapuriyaṇ
498	Do.	Bhāradvāja	Do.	Puḷḷajūr	Yajñan Aiyyanambi-daṣapuriyaṇ
499	Do.	Kāśyapa	Do.	Kārambich- chēdu	Bhavarudraṇ Mādhava-daṣapuri- yaṇ
500	Tirumajalai	Hārta	Satyāśhāḍha	...	Nārāyaṇa Korra-daṣapuriyaṇ
501	Vaṇṇakkudi in Tiraimūr-nādu	Bhāradvāja	Āpastamba	Kōṇḍi	Tiruvēṇḱāḍaṇ Antarināmbi- sahasraṇ
502	Uttamaśāḷach-chatur- vēdimāṅgalam in Tiruvajundūr-nādu	Do.	Do.	Kārambich- chēdu	Gaṅgaipōṣaṇ Nambippirān Śrī- dhara-kramavittan
503	Do.	Do.	Kātyāyaṇa	Pēchchaṅkiḷḷaṇ	Tiruvaiyāraṇ Tiruvanaṅgabha- ttaṇ
504	Akkaḷūr	Kuṇḍiṇa	Āpastamba	Eṭṭukkūr	Tiruppēr Śrīyajñāya-daṣapuriyaṇ
505	Vijal <i>alias</i> Vāmaṇa- maṅgai	Bhāradvāja	Do.	Piṇḍūr	Vēṇṇaperumāṇ Tirukkadava- nārāyaṇa-daṣapuriyaṇ
506	Do.	Gautama	Do.	Peruṅṇottai	Śiṅgaiyaṇ Mādhava-daṣapuriyaṇ
507	Do. Kāyakkudi in Kurumbūr-nādu	Vāsiṣṭha	Do.	Kāvaṭṭi	Tiruveṇḱāḍaṇ Bhavasvāmi- daṣapuriyaṇ
508	Do.	Kauśika	Satyāśhāḍha	Perumpāṇḍūr	Mādhavaṇ Śuchindra-daṣapuri- yaṇ
509	Do.	Ātrēya	Āpastamba	Dvēdai- Gōmapuram	Bhavarudraṇ Nārāyaṇa-daṣapuri- yaṇ
510	Do.	Gautama	Satyāśhāḍha	Miḷalai	Sōmadēvaṇ Ellisvarabhattaṇ
511	Māṅguḍi in Pāmbūr- nādu in Kshatriyaśik- hāmaṇi-vaḷanādu	Bhāradvāja	Bhāradvāja	Iḷakkandirāṇ	Āḍityaṇ Tiruvikramabhattaṇ
512	Do.	Do.	Do.	Do.	Kumāraṇ Kōṣava-kramavittan
16—513	Do.	Do.	Do.	Do.	Dēvadattaṇ Chakrapāṇi-sahasraṇ
514	Śrītoṅgamaṅgalam in Tirumaṇaiyūr-nādu	Kuṇḍiṇa	Āpastamba	Kārambich- chēdu	Nārāyaṇaṇ Vishṇukumāra- bhattaṇ
515	Do.	Hārta	Do.	Kaṇḍēru	Bhavarudraṇ Tiruvanaṅgadēva- daṣapuriyaṇ
516	Do.	Mudgala	Do.	Uṇṇappūṭūr	Mādhavaṇ Bhavakūḷabhattaṇ
517	Do.	Vatsa	Do.	Do.	Bhavakūḷi Bhavasēna-daṣapuriyaṇ
518	Do.	Śaṭha	Baudhāyaṇa	Irāyūr	Chōṭṭai Nārāyaṇaṇ Dōṇambi- daṣapuriyaṇ
519	Do.	Hārta	Āpastamba	Kaṇḍēru	Nārāyaṇaṇ Channaya-kramavi- ttan
520	Do.	Ātraya	Do.	Dvēdaigōma- puram	Tiruveṇḱāḍaṇ Tammaḍi-sahasraṇ
521	Do.	Śaṇḍila	Do.	Vaṅgippuram	Nārāyaṇaṇ Dattasarma-daṣa- puriyaṇ
522	Do.	Kauśika	Do.	Piṇḍūr	Nārāyaṇaṇ Vishṇubhattaṇ

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523	Do.	Vatsa	Do.	Urupputtūr	Nambikāli Vaiykunda- kramavittan
524	Do.	Kuṇḍina	Do.	Vaṇgippuram	Tammāḍi Dēṇaya-daṣapuriyaṇ
525	Chērrūr in Chērrūr- kūṇṇam	Do.	Āśvalāyaṇa	..	Kalva-Nārāyaṇa-bhaṭṭaṇ
526	Do.	Do.	Satyāśhāḍha	..	Nārāyaṇasvāmi Karumāṇikka- bhaṭṭa-sahasraṇ
527	Do.	Do.	Do.	..	Nakka-Nārāyaṇabhaṭṭaṇ
528	Nālūr	Do.	Āśvalāyaṇa	..	Kṛishṇa-Śrīdāmōdarabhaṭṭaṇ
529	Do.	Do.	Do.	..	Kuttaṇ [Sūrya]dēvabhaṭṭaṇ
530*	Do.	Do.	Do.	..	Śivadēvaṇ Sōmappabhaṭṭaṇ
531	Do.	Do.	Do.	..	Kṛishṇaṇ Śrīraḍḡanāthan
532	Do.	Kāśyapa	Do.	..	Subrahmaṇyaḍēvaṇ Tiruvēṇ- gaḍanārāyaṇa-bhaṭṭaṇ
533	Do.	Do.	Do.	..	Dattaṇ Śaṭkaranārāyaṇabhaṭṭaṇ
534	Do.	Kuṇḍina	Do.	..	Puttaṇ Sarvakrutabhaṭṭaṇ
535	Do.	Do.	Do.	..	Mudaṇ Agniśarma-sahasraṇ
536	Do.	Kāśyapa	Do.	..	Māṇaṇ Vāsudēvabhaṭṭaṇ
537	Do.	Kuṇḍina	Do.	..	Kamalanābhaṇ Chakrapāṇi- bhaṭṭaṇ
538	Do.	Kāśyapa	Do.	..	Chētti Kumārasvāmi-sahasraṇ
539	Do.	Kauṇḍinya	Do.	..	Tāyaṇ Śrīmādhavaṇ
540	Do.	Kāśyapa	Do.	..	Tāya-Nārāyaṇa-sahasraṇ
541	Do.	Kauṇḍinya	Do.	..	Kuttaṇ Agnipidāraṇ
542	Do.	Kāśyapa	Do.	..	Nārāyaṇaṇ Sūryabhaṭṭaṇ
543	Do.	Kauṇḍinya	Do.	..	Nāgaṇ Dattaṇ
544	Do.	Do.	Do.	..	Vāmaṇa-Nārāyaṇaṇ
545	Do.	Kuṇḍina	Do.	..	Mādhava-Nakkabhaṭṭaṇ
546	Do.	Do.	Do.	..	Nārāyaṇaṇ Bhāskarabhaṭṭaṇ
547	Do.	Do.	Do.	..	Chuvaraṇ Tiruvēṇgaḍanārāyaṇa bhaṭṭaṇ
548	Do.	Kāśyapa	Do.	..	Janārdayaṇ Anantīabhaṭṭaṇ
549	Do.	Kauṇḍinya	Do.	..	Kumāraṇ Tiruppārkkāḍal Nārāyaṇa-bhaṭṭaṇ
550	Do.	Do.	Do.	..	Chēttipperrmāṇ Madaḷai
551	Do.	Do.	Do.	..	Kuttaṇ Mahādēvasahasraṇ
552	Do.	Do.	Do.	..	ṇaiya Tāya-Nārāyaṇaṇ
553	Do.	Do.	Do.	..	Bhāskara-Nārāyaṇabhaṭṭaṇ
17—554	Do.	Do.	Do.	..	Gōvindaṇ Purushōttamabhaṭṭaṇ
555	Do.	Do.	Do.	..	Gōvindaṇ Akki(Agnī)pidāra- bhaṭṭaṇ
556	Do.	Kāśyapa	Do.	..	Vāmadēvaṇ Rishikēśavaṇ
557	Do.	Kuṇḍina	Do.	..	Chēttiperrmāṇ Nārāyaṇabhaṭṭaṇ
558	Kuḍavāyil	Mājhara	Satyāśhāḍha	..	Vishṇu Tiruvēṇgaḍanārāyaṇa- daṣapuriyaṇ
559	Do.	Vijvāmītra	Do.	..	Gōvindaṇ Jātavēdabhaṭṭaṇ
560	Rājamallach-chatur- vēdimāṇḡalam in Vē[llā-nāḍu	Kāśyapa	Āpastamba	Irāyūr	Madhusōdana Śukumāra- daṣapuriyaṇ
561	Do.	Do.	Do.	Do.	Dēṇayaṇ Dāmōdara-daṣapuriyaṇ

562	Do.	Gautama	Do.	Nellūr	Nārāyaṇa Mādhava-Āhitāgni
563	Do.	Hārīta	Do.	Āsūrī	Yajñaṇ Tiruvēṅgaḍa-sahasraṇ
564	Do.	Do.	Do.	Do.	Achchivāṇaṇ Sarvakratu- kramavittan
565	Do.	Do.	Do.	Do.	Yajñadattan Śrīkṛishṇa-sahasraṇ
566	Tirunallūr	Vaṭsa	Do.	Nambūr- kāṭṭukkai	Śrīkṛishṇaṇ Yajña-daṣapuriyaṇ
567	Vijāṅguḍi	Rāthūra	Do.	Dvēdaigōma- puram	Channan Rishikēśava- daṣapuriyaṇ
568	Vilamar	Śaṭhamar- shana	Baudhāyana	Irāyūr	Chottai Janmayan Veṇṇaya- daṣapuriyaṇ
569	Do.	Kuṇḍiṇa	Drāhyāyana	Chentāruvūr	Vāmaṇaṇ Padmanābha-sahasraṇ
570	Kurukkatti in Tiru- vārūr-kūṅṅam	Do.	Āpastamba	Kuṇḍūr	Sivan Rāmadēva-daṣapuriyaṇ
571	Do.	Vaṭsa	Do.	Nambūr- kāṭṭukkai	Yajñaṇ Śrīmādhava-daṣapuriyaṇ
572	Do.	Kāśyapa	Do.	Kūvaṇṇūr	Nārāyaṇa Urudrapidāra-daṣa- puriyabhaṭṭa-Sōmayāji
573*	Adiyappimaṅgalam	Bhāradvāja	Do.	Kārōvi	Paṭṭinakkumāra-sahasraṇ
574	Do.	Śaṭha	Baudhāyana	Irāyūr	Chottai Yajñaṇ Śrīmādhavaṇ- daṣapuriyaṇ
575	Pirāyakkuḍi in Marugal-nāḍu	Gautama	Āpastamba	Tekkūr	Vaikuṇṭhaṇ Kūttāḍi- daṣapuriyaṇ
576	Idaiyāṅṅukkūḍi	Bhārgava	Jayimīṇi	..	Mūṭta Dāmōdaran Pūvattan
577	Do.	Do.	Do.	..	Pāṇḍaṇ Nārāyaṇaṇ
578	Do.	Do.	Do.	..	Janārddanaṇ Mādhavabhaṭṭaṇ
579	Do.	Do.	Do.	..	Kṛishṇaṇ Śrīraṅganāthaṇ
580	Do.	Do.	Do.	..	Pūvattan Jātavēḍaṇ
581	Ālatūr in Tēvūr- nāḍu	Maudgalya	Kātyāyana	Surasārambi	Tiruvēṅkaḍaṇ Vaikuṇṭha-krama- vittan
582	Kundavaich-chatur- vēdimaṅgalam in Muṭaiyūr-nāḍu	Kuṇḍiṇa	Āpastamba	Naḍērpalli	Tiruvārūraṇ Tirunāgaviśṇu- bhaṭṭaṇ
583	Do.	Bhāradvāja	Do.	Kāṇjikkōṇi	Lakshmaṇaṇ Kākuttabhhaṭṭaṇ
584	Chāttamaṅgalam	Bhārgava	Jaimīṇi	..	Chāṭṭaṇ Śaṅkaranārāyaṇa- sōmayāji
585	Bhūlōkamāṇikkach- charuppēdimaṅgalam in Paṇaiyūr-nāḍu	Kauṭika	Bhāradvāja	Piṇṇṇūr	Śivadāsaṇ Yajñavāmaṇa- sahasraṇ
586	Do.	Hārīta	Drāhyāyana	Tuṇṇuṇḍūr	Divākaraṇ Śaṅkaranārāyaṇa- daṣapuriyaṇ
587	Do.	Do.	Do.	Do.	Chaḍaṇḍavi Tiruppuṇambiya- daṣapuriyaṇ
588	Do.	Do.	Do.	Do.	Chaḍaṇḍavi Divākara-sahasraṇ
589	Mulamaṅgalam	Bhāradvāja	Āpastamba	Porpuṇam	Mādhavaṇ Channaya-sahasraṇ
590	Eyiṇṇūr	Hārīta	Do.	Muṭṭirai	Tiruvaḍigal Dāmōdara- daṣapuriyaṇ
591	Attipuliyūr in Āla-nāḍu	Kuṇḍiṇa	Do.	..	Padmanābhaṇ Tiruvēṅkaḍa- bhaṭṭaṇ
18—592	Do.	Do.	Do.	Kuṇḍūr	Veṇṇayaṇ Achchāmi-sahasraṇ

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593	Koṭṭārak-kuḍi in Paṭṭaṇak-kūṭṭam	Śāṇḍilya	Āśvalāyana	..	Bhāskaraṇ Śrīkrishṇa-sahasraṇ
594	Do.	Bhāradvāja	Do.	..	Śrīkrishṇaṇ Tīru(Tri)vikramaṇ
595	Chaṇṇamaṇḡalam	Kāśyapa	Āpastamba	Muṇichchēḍu	Arikumāraṇ Tīruvenkāḍa-krama- vittaṇ
596	Chembiyaṇ-mahā- dēvich-chaturvēdi- maṇḡalam in Puraṇ- karambai-nāḍu in Arumōḷidēva- vaḷanāḍu	Bhāradvāja	Do.	Kāṭṭukkuri	Maṇinambi Tīrumanalai-daṣapuri- yaṇ
597	Do.	Kāśyapa	Do.	Kuravaṣari	Paṇkumāraṇ Śrīmādhavabhāttaṇ
598	Do.	Viśvāmitra	Do.	Kāñjai	Perumūḷjūraṇ Kumārasvāmi
599	Do.	Kauṣika	Do.	Velavēṭṭi	Nārāyaṇa-daṣapuriyaṇ Kommaṇḍai Śrīkrishṇa-daṣapuri- yaṇ
600	Do.	Kuṭsa	Do.	Odimukku	Kaṇṇichipōḷaṇ Irāmadēvaṇ Tōṇaya sahasraṇ
601	Do.	Parāśara	Āśvalāyana	Tiruppēr	Tīruvikramaṇ Śrī Araṇḡanātha- sūmiyāḷi
602	Do.	Māṭala	Do.	Do.	Mahādēvaṇ Aravindalōchaṇaṇ
603	Do.	Do.	Do.	Do.	Sōmadēvaṇ Nārāyaṇa-sahasraṇ
604	Do.	Hārīta	Do.	Viśaḷūr	Nārāyaṇa-Dattaṇ
605	Do.	Ātrēya	Do.	Kīraṇūr	Dāmōdaraṇ Kūttaṇ
606	Simhaḷāntakāch- chaturvēdimaṇḡalam	Bhāradvāja	Āpastamba	Chāṇḍūr	Bhavakūḷaṇ Sarvaya-daṣa- puriyaṇ
607*	Do.	Hārīta	Do.	Paṭumburaṇ	Dāmōdaraṇ Śrīkāḷa-kramavittaṇ
608	Kōḍaṇḍarāmachi- chaturvēdimaṇḡalam	Do.	Do.	Perēmapuram	Dāmōdaraṇ Kēśava-sahasraṇ
609	Do.	Vatsa	Do.	Nambūr- kāṭṭukkai	Sōmāṣi Dōṇaya-daṣapuriyaṇ
610	Paṇaiyūr	Bhāradvāja	Do.	Kummaḍili	Śrīkrishṇaṇ Dōṇayabhāttaṇ
611	Do.	Hārīta	Do.	Ōḍapurai	Nārāyaṇaṇ Dāmaya-daṣapuriyaṇ
612	Do.	Kuṇḍiṇa	Do.	Pāgaḷūr	Kūttaṇ Dāmōdara-daṣapuriyaṇ
613	Do.	Ātrēya	Do.	Piṇukkippuraṇ	Śaṅkaraṇ Sūryadēvabhāttaṇ
614	Do.	Kāśyapa	Do.	Irāyūr	Śivarudraṇ Vaikunda-sahasraṇ
615	Paḷaiya-Vaṇavaṇ- mahādēvich-chatur- vēdimaṇḡalam	Ātrēya	Do.	Māṇḡaḷūr	Tīruvenkāḍaṇ Śrīmādhava- daṣapuriyaṇ
616	Do.	Gautama	Do.	Urappuṭṭūr	Śrīvāsudēvaṇ Sūryabhāttaṇ
617	Do.	Bhāradvāja	Do.	Piṇāṇḍūr	Ḥaiyaśōlai Chēṇḍippirāṇ- daṣapuriyaṇ
618	Perumbal-Marudūr	Kuṇḍiṇa	Do.	Kōmaḍam	Nandiśarmaṇ Uḷudaperumaṇ- daṣapuriyaṇ
619	Do.	Do.	Do.	Do.	Dōṇaṇ Nandiperumaṇ-daṣa- puriyaṇ
620	Koṇṇūr in Vaṇḍāḷai- Vēḷurkkūṭṭam	Ātrēya	Do.	Dvēdaigōma- puram	Tiruppuḷḷaiadigaḷ Chiriyanaṇ- bibhāttaṇ
621	Do.	Hārīta	Do.	Ōḍapurai	Kēśavaṇ Tīruvirāṇiśvaraabhāttaṇ

622	Do.	Bhāradvāja	Do.	Makasirai	Jātavēdan Adigaṇambi-daśa-puriyaṇ
623	Kuṟuppil	Kauśika	Do.	Iruṇḍi	Śrīdharan Chaṇṇya-daśapuriyaṇ
624	Do.	Mudgala	Do.	Pippirai	Veṇḱāḍudēvaṇ Bhaṭṭambi-daśapuriyaṇ
19—625	Vallam <i>alias</i> Viḍēlviḍuguch- chaturvēdimaṅgalam	Kuṇḍiga	Satyāshāḍha	Niṇṇai	Tiruvaraṅga-Nārāyaṇaṇ-Nāgaya-kramavittaṇ
626	Chembiyaṇ-mahā- dēviḥ-chaturvēdi- maṅgalam in Aḷa-nāḍu	Vādhūla	Āpastamba	Nambūr- kāṭṭukkai	Yajñaṇ Sarvakramabhattaṇ
627	Do.	Vatsa	Do.	Pippirai	Dōṇanandi Yajñaviriñcha-daśapuriyaṇ
628	Do.	Gautama	Āśvalāyaṇa	Cheruppalli	Śrīdharan Perumāgambibhattaṇ
629	Do.	Bhāradvāja	Do.	Kuravaśari	Śankaranambi Eḷuvach-chaturvē- dibhattaṇ
630	Do.	Vatsa	Āpastamba	Nambūr- kāṭṭukkai	Śivarudraṇ Rēvaḍigaḷa(1)daśa- puriyaṇ
631	Do.	Bhāradvāja	Do.	Pōṇṇampuram	Utāṇaṇ Śrīkumārabhattaṇ
632	Do.	Āṇḍirasa	Āśvalāyaṇa	Vaṅgippuram	Śrīrāmaṇ Viṣṇubhattaṇ
633	Do.	Bhāradvāja	Āpastamba	Kāḱkaṇḍūr	Dāmaṇambi Yajñanārāyaṇa- daśapuriyaṇ
634	Do.	Kauśika	Do.	Māsarai	Nambirāṇ Śrīrāma-daśapuriyaṇ
635	Do.	Śaṭha	Baudhāyaṇa	Irāyūr	Choṭṭai Śrīkrishṇaṇ Śrīrāma- daśapuriyaṇ
636	Do.	Kuṇḍiga	Āpastamba	Vaṅgippuram	Karavaiṭṭi Bhavaputi (for Bhuti ?) Kēśava-daśapuriyaṇ
637	Do.	Hārita	Do.	Iruṅgaṇḍi	Nārāyaṇaṇ Vāmaṇa-daśapuriyaṇ
638	Do.	Vādhūla	Do.	Nambūr	Viṣṇu-yajña-daśapuriyaṇ
639*	Do.	Vatsa	Do.	Kirāṇḱi	Bhavadāsaṇ Nārāyaṇa-daśapuri- yaṇ
640	Do.	Ātrēya	Do.	Dvēdaigōma- puram	Padmanābhaṇ Rēvakanda- daśapuriyaṇ
641	Do.	Bhāradvāja	Do.	..	Mādhavaṇ Janārdana-daśapuri- yaṇ
642	Do.	Do.	Do.	Pōṇṇampuram	Śrīkumāraṇ Utāṇabhhattaṇ
643	Do.	Vatsa	Do.	Pippirai	Yajñapriyaṇ Dōṇanandi-daśa- puriyaṇ
644	Do.	Hārita	Do.	Iruṅgaṇḍi	Urudrakumāraṇ Nārāyaṇa- daśapuriyaṇ
645	Do.	Sainkrīti	Baudhāyaṇa	Do.	Tammaḍi Yajñadāma-daśapuri- yaṇ
646	Do.	Kuṇḍina	Āpastamba	Kuṇḍūr	Kāḷamēghaṇ Tiru-(Tri)vikrama- daśapuriyaṇ
647	Do.	Gargga	Āśvalāyaṇa	Vaṅgippuram	Nambūdi Urudrakumāra-daśa- puriyaṇ
648	Do.	Kāśyapa	Baudhāyaṇa	Nimbai	Kēśavaṇ Anastamādhavabhattaṇ
649	Do.	Gargga	Āpastamba	Vaṇṇalūr	Śrīkrishṇaṇ Yajñātma-daśapuri- yaṇ

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650	Do.	Nimundiṇa	Baudhāyana	Irāyūr	Chōttai Yajñan Kumārasvāmi-bhaṭṭan
651	Do.	Kuṇḍiṇa	Āpastamba	Viriñai	Tirukkuruṅgudi Śrīraṅga Uru-drakramavittan
652	Do.	Gautama	Do.	Kārambi-chēḍu	Sabidayanṇan Yajñātma-daśapuriyan
653	Do.	Kuṇḍiṇa	Do.	Kuṇḍūr	Nedūṅgai-pōlan Pōṭṭiperumān Kēsava-daśapuriyan
654	Do.	Parāsara	Āśvalāyana	Viriñai	Jātavēdan Kātaka-sōmayāji
655	Do.	Hārīta	Āpastamba	Vaṅgippuram	Intamukkū Śrīkṛṣṇapuradē-vabhaṭṭan
656	Do.	Do.	Do.	Pagaḷūr	Chōlaippirān Śrīśāla-daśapuriyan
657	Do.	Gautama	Āśvalāyana	Cheruppalī	Śrīdharaṇ Dāmōdarabhaṭṭan
658	Do.	Kausika	Āpastamba	Vaṅgippuram	Śrīkassai Kēsavan Dōṇabhaṭṭa-daśapuriyan
659	Do.	Kuṇḍiṇa	Do.	Kuṇḍūr	Vaiṇu-Taṇiyalperumān-daśapuriyan
20—660	Do.	Gautama	Gautama	Do.	Śrīkṛṣṇan Śrīrāmabhaṭṭan
661	Do.	Bhāradvāja	Āpastamba	Kuravaśari	Nārāyaṇan Kēsavabhaṭṭan
662	Do.	Kuṇḍiṇa	Do.	Viriñai	Nārāyaṇan Śrībhakta-daśapuriyan
663	Do.	Gautama	Do.	Irāyūr	Nāgaviṣṇu Tiruvenkāḍabhaṭṭan
664	Do.	Kuṇḍiṇa	Do.	Kōmaḍam	Subrahmaṇyaṇ Anantanārāyaṇa-bhaṭṭan
665	Do.	Matrayu	Do.	Vaṅgippuram	Pūśāpōlan Chōlaippirān Īvara-maṇināga-sahasraṇ
666	Do.	Gautama	Do.	Ponṇampuram	Śrīkumāraṇ Śaṅkaranārāyaṇa-daśapuriyan
667	Do.	Do.	Do.	Koṇukoṭṭi	Śaṅkaranārāyaṇan Tiruvenkāḍa-daśapuriyan
668	Do.	Hārīta	Do.	Vaṅgippuram	Intamukki Tāyāpirān Bhavas-kanda-daśapuriyan
669	Do.	Bhāradvāja	Do.	Piṇḍūr	Skandan Yajñātma-daśapuriyan
670	Do.	Do.	Do.	Makaśirai	Nārāyaṇan Trivikrama-daśapuri-yan
671	Do.	Kāśyapa	Do.	Kārambi-chēḍu	Yajñan Mādhavabhaṭṭan
672	Do.	Bhāradvāja	Do.	Piṇḍūr	Skandan Sāmiśarma-daśapuriyan
673	Do.	Samkṛiti	Do.	Iruṅgaṇḍi	Dēvarathan Kēsava-daśapuriyan
674	Do.	Bhāradvāja	Drāhyāyana	..	Urudraṇ Dāmōdara-sahasraṇ
675	Do.	Vāsishṭha	Jayimigi	Marudūr	Ravidēvaṇ Māraṇ
676	Do.	Do.	Do.	Do.	Māraṇ Subrahmaṇyaṇ
677	Do.	Viśvāmitra	Do.	Āḍaṇūr	Tāyaṇ Sōmānamibi-sahasraṇ
678*	Do.	Ātrēya	Drāhyāyana	Tirumaṅgalam	Nārāyaṇan Śrīmādhavaṇ
679	Kīḷaiyil alias Paramēśvara- maṅgalam	Kāśyapa	Āpastamba	Kulakutti	Yajñanārāyaṇabhaṭṭa-Āhitāgni
680	Do.	Do.	Do.	Irāyūr	Puḷiṅgorōppan Kṛṣṇan Tāja-nambibhaṭṭa-sōmayāji
681	Do.	Bhāradvāja	Do.	Kōrōvi	Mādhavaṇ Yajña-daśapuriyan

682	Do.	Kāśyapa	Do.	Irāyūr	Dāmōdaraṅ Śrīkrishṇa-daśapuriyaṅ
683	Do.	Do.	Do.	Kulakutti	Yajñanārāyaṇa Svāmikumāra-sahasraṅ
684	Do.	Parāśara	Āśvalāyaṇa	Ālattūr	Nārāyaṇaṅ Puṇambīya-daśa-puriya-sōmayāji
685	Do.	Kuṇḍiṇa	Satyāśhādha	Niṅṇai	Bhava-kōvaṅ Mahāśeṇa-krama-vittaṅ
686	Do.	Hārīta	Drāhyāyaṇa	Kuravaśari	Dōṇayaṅ Porraṇa-sahasraṅ
687	Ariṇḍajayach-chaturvēdi-Dēvarādha maṅgalam in Iḍaiyaḷa-nāḍu	Āpastamba	Kuṇḍūr		Vīmaladēvaṅ Dōṇaya-daśa-puriyaṅ
688	Do.	Gargga	Do.	Kuñchappavvil	Bhavanandi Paḷḷikoṇḍāṅ-kramavittaṅ
689	Do.	Bhāradvāja	Drāhyāyaṇa	Irāyūr	Mākāḷaṅ Śrīdharabhattaṅ
690	Do.	Co.	Do.	Do.	Irāmādevaṅ Mahākāḷabhattaṅ
691	Do.	Do.	Āpastamba	Uviyūr	Vēdavyāsaṅ Śrīvāsudēva-daśapuriyaṅ
692	Do.	Viśvāmītra	Do.	Kirāṇḍik-kambatti	Dāmanambī Nārāyaṇa-daśa-puriyaṅ
693	Do.	Kuṇḍiṇa	Do.	Vaṅgippuṇam	Hrīśaṇa Śrīmādhavaṅ Divākara-daśapuriyaṅ
694	Do.	Śaṇḍila	Do.	Do.	Chañṇadōṇaṅ Śāntamaya-daśapuriyaṅ
695	Do.	Sarākriti	Do.	Iruṅgaṇḍi	Nārāyaṇaṅ Śrīrāma-daśapuriyaṅ
696	Do.	Bhāradvāja	Do.	Uviyūr	Śrīvēdavyāsaṅ Yajñaya-daśa-puriyaṅ
697	Do.	Do.	Do.	Araṇaippuṇam	Chañṇaṅ Nārāyaṇaṅ Aiyaṇambi-daśapuriyaṅ
698	Do.	Hārīta	Do.	Kōmapuṇam	Nārāyaṇaṅ Akkīśarma-daśapuriyaṅ
699	Do.	Kauḍika	Do.	Chāṭṭāṇi	Achchāmi Madhusūdana-daśapuriyaṅ
21—700	Do.	Hārīta	Do.	Kōmapuṇam	Nārāyaṇaṅ Hiragayagarbha-daśapuriyaṅ
701	Do.	Kāśyapa	Do.	Karippuṇam	Dāmōdaraṅ Irāmādeva-daśapuriyaṅ
702	Do.	Hārīta	Do.	Paḷumpuṇam	Nārāyaṇa Māchchaṅ Attiṇḍa-daśapuriyaṅ
703	Do.	Do.	Do.	Kōmapuṇam	Nārāyaṇaṅ Kumāradēva-daśapuriyaṅ
704	Do.	Kuṇḍiṇa	Do.	Kirāṇḍi	Kēśavaṅ Yajñātma-daśapuriyaṅ
705	Do.	Ātraya	Do.	Do.	Kēśavaṅ Tiruvarāṅga-daśapuriyaṅ
706	Do.	Do.	Do.	Dvēdaigōma-puṇam	Subrahmaṇyaṅ Aiyya-daśapuriyaṅ
707	Do.	Vatṣa	Do.	Aḷḷūr	Śrīmādhavaṅ Perumāṇambi-daśa-puriyaṅ
708	Do.	Do.	Do.	Do.	Śrīrāmaṅ Śrīmādhavaṅ Perumāṇambi-daśapuriyaṅ

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709	Do.	Bhāradvāja	Do.	Ponṇampuram	Nārāyaṇaṅ Dēvaṇaiya-daṣapuriyaṅ
710	Do.	Do.	Do.	Vaṅgippuṇam	Kōkilāpoḷ Sankaranārāyaṇaṅ Dāmōdara-sahasraṅ
711	Do.	Do.	Āśvalāyaṇa	Kuravaṣari	Tiruveṅkāṭṭaḍigaḷ Tiruveṅgaḍa-Nārāyaṇa-sahasraṅ
712	Do.	Viśvāmītra	Āpastamba	Vaṅgippuṇam	Erēvaṇamaṅ Śrīvāsudēva-daṣapuriyaṅ
713	Do.	Rāthitara	Āśvalāyaṇa	Idaiyāṟṟumaṅgalam	Chōlaippirāṅ Chandrasēkhara-daṣapuriyaṅ
714	Kundavaich-chaturvēdimāṅgalam	Hārīta	Āpastamba	Ōḍapurai	Dōṇabhāṭṭaṅ Padmanābha-daṣapuriyaṅ
715*	Do.	Bhāradvāja	Kātyāyaṇa	Pēchchānkiḷāṅ	Śaṅkaranārāyaṇa Śrībhaktapriya-sahasraṅ
716	Kaḍuvāṅṭiḍal <i>alias</i> Paramēṣvaramāṅgalam in Muḷaikkāṭṭu-nāḍu	Hārīta	Āpastamba	Cheruppalḷi	Nārāyaṇaṅ Śaṅkaranārāyaṇa-daṣapuriyaṅ
717	Do.	Kuṇḍiṇa	Satyāśhāḍha	Kaḷattūr	Śivaṇaperumaṅ Śrīkrishṇa-sahasraṅ
718	Kaṇṟāppil in Valivalakkūṟṟam	Bhāradvāja	Āpastamba	Vaṅgippuṇam	Kōkilāpōṣaṅ Vaikundaṅ Śrīmādhava-daṣapuriyaṅ
719	Do.	Mudgala	Do.	Kaviṇi	Mahēśvaraṅ Sundara-daṣapuriyaṅ
720	Irāiyāṅkuḍi	Vādhūla	Do.	Kāṇjai	Uchchatarapōṣan Kaṇṇaṅ Śaṅkha-chakra-gaḍādhara-sahasraṅ
721	Attikōṣamaṅgalam in Takkaḷūr-nāḍu	Mudgala	Do.	..	Ākkivishṇu Nārāyaṇa-kramavittaṅ
722	Do.	Gargga	Do.	Kuñchappavvil	Tiruvāraṅgaṅ Kōṇḍaya-daṣapuriyaṅ
723	Do.	Saṁkṛiti	Baudhāyaṇa	Iruṅgaṇḍi	Tiruveṅkāḍaṅ Arumōḷidēva-daṣapuriyaṅ
724	Do.	Mudgala	Āpastamba	..	Ākki Nārāyaṇan Viṣṇudēva-daṣapuriyaṅ
725	Tāḷaikkūḍi	Do.	Do.	Kavinipi	Attōṇaṅ Vāmaṇa-sahasraṅ
726	Neṟkuppai in Inga-nāḍu	Hārīta	Do.	Paṣumpuṇam	Dāmōdaraṅ Mādhava-sahasraṅ
727	Do.	Vādhūla	Do.	Kārambichchēḍu	Kandāḍai Aṅgiperumaṅ Tiruvārūr-aḍigaḷ-daṣapuriyaṅ
728	Do.	Hārīta	Do.	Ōḍapurai	Śrīdharāṅ Mahāśēna-kramavittasōmayāji
729	Vimalachittamaṅgalam	Kāśyapa	Do.	Kuṇḍūr	Tiruvāraṅgaṅ Śrīkumāra-daṣapuriyaṅ
730	Kiḷḷikuḍi in Tēvūr-nāḍu	Ārēya	Do.	Dvēdaigōma-puram	Śaṅkaranārāyaṇaṅ Nārāyaṇa-kramavittaṅ
731	Māraḱkamaṅgalam	Saṁkṛiti	Satyāśhāḍha	..	Padmanābhaṅ Yajñātma-daṣapuriyaṅ
732	Do.	Kuṇḍiṇa	Do.	Niṇṟayil	Yajñamādhava-daṣapuriyaṅ

22—733	Koṭṭaṅkuḍi in Āravalak-kūṭṭam	Gautama	Āpastamba	Vaṅgippuṭṭam	Pāḍākaṅ Mahādēvaṅ Dāmōḍara- daṭapuriyaṅ
734	Ārāṅṅiṭṭi in Neṅmalli- nāḍu	Kāśyapa	Do.	Do.	Āḍittapiḍāraṅ Sōlaiṭṭirāy- bhattāṅ
735	Kuṅṅiyūr	Gautama	Do.	Irāyūr	Paṇṇēṭṭipōṣaṅ Paṭṭaṅ Chaṭṭiḍōṇa daṭapuriyaṅ
736	Neḍumanal alias Maḍayamaṇṇarich- chaturvēdimaṇḍalam	Kuṇḍiṇa	Satyāśhaḍha	Niṅṅai	Śrīkṛishṇaṅ Kaṇṇa-daṭapuriyaṅ
737	Do.	Gautama	Do.	Neṅkuṇṅam	Ādivarāha Yajñadatta-daṭa- puriyaṅ
738	Do.	Kuṇḍiṇa	Do.	Niṅṅai	Śrīkṛishṇaṅ Śrīdāmōḍara-daṭa- puriyaṅ
739	Do.	Māḥhala	Do.	Nellikkudir	Dattabhattāṅ Śrīkṛishṇa-daṭa- puriyaṅ
740	Do.	Gautama	Do.	Neṅkuṇṅam	Chañṇakumāraṅ Śrīkṛishṇa- kramavittāṅ
741	Do.	Vādhūla	Āpastamba	Kuṇḍūr	Gōvardhaṅ Śrīrāma-daṭapuri- yaṅ
742	Do.	Vatsa	Do.	Piṇṇirai	Kūyakumāraṅ Śrīrāma-daṭapuri- yaṅ
743	Do.	Kauśika	Do.	Velavattī	Nambi Dāmōḍaraṅ Suhrā- maṅya-daṭapuriyaṅ
744	Do.	Kuṇḍiṇa	Do.	Kampīṇa(?)	Eḷuvadiyaṅ Akkumārabhattāṅ
745	Do.	Kuṇḍiṇa	Do.	Vaṅgippuṭṭam	Karavattī Śrīkṛishṇaṅ Tiruvi- krama-sahasraṅ
746	Do.	Bhāradvāja	Do.	Kuṇḍūr	Śrīkṛishṇaṅ Aggidāma-daṭapuri- yaṅ
747*	Do.	Kauśika	Do.	Iruṅgaṇḍi	Śrīkṛishṇaṅ Ārāvamudubhattāṅ
748	Do.	Do.	Do.	Do.	Tiruvēṅgaḍavaṅ Nārāyaṇa- bhattāṅ
749	Do.	Bhāradvāja	Do.	Makaśirai	Mādhavaṅ Yajñaya-sahasraṅ
750	Do.	Gautama	Do.	Irāyūr	Eḷuvan Ārāvamudu-sahasraṅ
751	Amitiravallich- chaturvēdimaṇḍalam in Āvūr-kūṭṭam in Nityavinōḍa-vaḷa- nāḍu	Bhāradvāja	Āśvalāyaṇa	Korōvi	Tiruveṅkāṭṭaḍigaḷ Cheṭṭaya- kramavittāṅ
752	Do.	Kauśika	Āpastamba	Peruvallī	Tiruveṅkāṭṭaḍigaḷ Channakanda- kramavittāṅ
753	Do.	Do.	Do.	Iruṅgaṇḍi	Tiruveṅkāṭṭaḍigaḷ Śrīkṛishṇa- kramavittāṅ
754	Do.	Bhāradvāja	Do.	Korōvi	Tiruveṅkāṭṭaḍigaḷ Dāmōḍara- sahasra-Śōmayāji
755	Do.	Gautama	Do.		Cheṭṭapōṣaṅ Āvattilāmaṅ
756	Do.	Do.	Do.	Vaṅgippuṭṭam	Dāmōḍara-sahasraṅ
757	Do.	Kāśyapa	Do.	Kuṇḍūr	Cheṭṭapōṣaṅ Hiranyaṅarbhāṅ Śaṅkaranārāyaṇabhāṅ
					Karumāṇikkaṅ Nārāyaṇakaṇḍa- sahasraṅ

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758	Do.	Bhāradvāja	Do.	Korōvi	Tiruvaraṅgadēvaṅ	Kōlavarāha- kramavittan
759	Do.	Do.	Do.	Do.	Tiruvaraṅgadēvaṅ	Nārāyaṇa- kramavittan
760	Narasiṅgamaṅgalam	Do.	Do.	Iḷakkandūram	Gaṅgādharan	Iravidēva-daśa- puriyaṅ
761	Do.	Gautama	Do.	Kuravaśari	Vāmanan	Kōlaya-daśapuriyaṅ
762	Irumpudal <i>alias</i> Manukulachūḍa- maṇich-chaturvēdi- maṅgalam	Nitundiṅa	Baudhāyaṅa	Irāyūr	Chottai Svāmidāsaṅ	Achchattī- bhattan
23—763	Do.	Gargga	Āśvalāyaṅa	Vaṅgippuram	Trivikramaṅ	Channaḍibhattan
764	Do.	Bhāradvāja	Āpastamba	Taṇukku	Attiṇḍan	Yajñabhattan
765	Do.	Nitundiṅa	Baudhāyaṅa	Irāyūr	Chottai Trivikramaṅ	Dēvaśarma daśapuriyaṅ
766	Do.	Kāśyapa	Āpastamba	Kuṇḍūr	Sēndakumāran	Yajñanārāyaṅa- daśapuriyaṅ
767	Do.	Gautama	Do.	Irāyūr	Mādhavaṅ	Tiruvaraṅganārā- yaṇabhattan
768	Do.	Kāśyapa	Do.	Kāñjai	Porkumāraṅ	Tiruveṇkāṭṭaḍigaḷ- kramavittan
769	Do.	Bhāradvāja	Do.	Kumiḷḷur	Kumāraperumāṅ	Dhūrtasvāmi- daśapuriyaṅ
770	Do.	Kāśyapa	Do.	Vaṭṭamaṇi	Kēśavaṅ	Dāmōḍarabhattan
771	Do.	Bhāradvāja	Do.	Kumiḷḷur	Nārāyaṅaṅ	Kumāraperumāṅ- bhattan
772	Do.	Kuṇḍiṅa	Do.	Kōmadam	Kandayaṅ	Yajñabhatta-sōmayāji
773	Do.	Bhāradvāja	Do.	Kalavakkūr	Tiruvaraṅganārāyaṅa	Viṣṇu- nandibhatta-sarvakratuyāji
774	Do.	Kutta	Do.	Odimukkil	Tiruvīśalṭṭaḍigaḷ	Śrīmādhava- kramavittan
775	Do.	Lōhita	Do.	Kārambich- chēṭṭu-tūrppu	Lakshmaṅaṅ	Tirukkada-krama- vittan
776	Do.	Gautama	Do.	..	Muttanārāyaṅaṅ	Kumārakanda- kramavittan
777	Do.	Do.	Do.	Irāyūr	Sūryadēvaṅ	Kumāraskanda-kra- mavittan
778	Co.	Kutta	Do.	Odimukku	Sōmadēvaṅ	Tiruvīśalṭṭaḍigaḷ- daśapuriyaṅ
779	Do.	Ātraya	Do.	Dvēdaigōma- puram	Gaṅṇarēvi	Śrīkṛishṇabhattan
780	Do.	Kauśika	Do.	Muttulām- puram	Dōṇaḷyaṅ	Vāmaṅa-daśapuriyaṅ
781	Do.	Ātrēya	Do.	Iruṅgaṇḍi	Nārāyaṅaṅ	Tiruvaraṅganārā- yaṇabhattan
782*	Do.	Nitundiṅa	Baudhāyaṅa	Irāyūr	Chottai Yajñātmaṅ	Trivikrama- bhattan
783	Do.	Do.	Do.	Do.	Chottai Yajñan	Ārāvamudu- bhattan

784	Do.	Kāśyapa	Āpastamba	Kārambi- chchēdu	Nārāyaṇaṇ Tammaḍi- daśapuriyaṇ
785	Do.	Vatsa	Do.	Kirāñji	Adigaḷ Dēvadēvēśa-sahasraṇ
786	Do.	Garga	Āśvalāyaṇa	Vaṅgiṇṇuram	Anṇandi Aiyyaṇambibhaṭṭaṇ
787	Do.	Kauśika	Āpastamba	Muṭṭulām- puram	Attōṇaṇ Dāmōdara-kramavittaṇ
788	Do.	Do.	Drāhyāyaṇa	Kuppēdu	Yajñasvāmi Tiruveṇkāḍa- sahasraṇ
789	Do.	Vāsishṭha	Jaimiṇi	Marudūr	Iravidēvaṇ Śrīrāmaṇ
790	Jananātha-chatur- vēdimaṅgalam in Mudichchō-pādu	Hārīta	Āpastamba	Kuravaśari	Kayilāyaṇ Nārāyaṇa-daśapuriyaṇ
791	Do.	Bhāradvāja	Do.	Piṇṇikippuram	Śaṅkaranārāyaṇaṇ Nārāyaṇa- bhaṭṭaṇ
792	Do.	Do.	Do.	Do.	Vaḍugaṇ Purushōttama-sahasraṇ
793	Do.	Kāśyapa	Do.	Kākkalūr	Channan Nārāyaṇa-sahasraṇ
794	Do.	Hārīta	Do.	Kandēru	Dēvaṇ Mādhaba-sahasraṇ
795	Do.	Kuṇḍiṇa	Do.	Muṇichchēdu	Mādhabaṇ Bhavarudra-sahasraṇ
796	Do.	Bhāradvāja	Do.	Kuṇḍūr	Muṇṇirppaḍi Mahāśēṇaṇ Vaḍu- gaya-sahasraṇ
797	Do.	Hārīta	Do.	Āsūri	Dāmōdaraṇ Veṇṇaya-sahasraṇ
798	Do.	Bhāradvāja	Do.	Piṇṇukki- ppuram	Chāṇaśarmaṇ Tirukkannapura- dēvakramavittaṇ
799	Do.	Do.	Do.	Do.	Chāṇaśarmaṇ Nārāyaṇa-sahasraṇ
800	Do.	Hārīta	Do.	Kuravaśari	Uḷudamaṇ Yajñātma-krama- vittaṇ
801	Do.	Vādhgla	Do.	Uchchatara- pōṣaṇ	Agnīśarmaṇ Kāḷi Urudrabhaṭṭaṇ
802	Do.	Bhāradvāja	Do.	Piṇṇukki- ppuram	Vaḍugayaṇ Channaya-sahasraṇ
803	Do.	Vatsa	Do.	Nambūr- kāṭṭukkai	Dāmōdaraṇ Periyaṇambi- kramavittaṇ
804	Do.	Hārīta	Do.	Kuravaśari	Śrīrāmaṇ Nārāyaṇa-sahasraṇ
24—805	Do.	Kuṇḍiṇa	Do.	Etṭukkūr	Chāṇayaṇ Aggi(gni)kumāra- bhaṭṭaṇ
806	Do.	Hārīta	Do.	Kandēru	Dēvaṇ Maṅgalanambi-daśapu- riyaṇ
807	Do.	Bhāradvāja	Do.	Muṇṇirppaḍi	Kōvaḷi Tiruveṅkaḍa-sahasraṇ
808	Do.	Hārīta	Do.	Kuravaśari	Tiruveṅkaḍaṇ Mādhaba-krama- vittaṇ
809	Do.	Bhāradvāja	Do.	Muṇṇirppaḍi	Kēśavaṇ Kovaḍibhaṭṭaṇ
810	Do.	Gautama	Satyāśhāḍha	Nerkuṇṇam	Akkinārāyaṇaṇ Ścikriṣṭha- sahasraṇ
811	Do.	Kuṇḍiṇa	Do.	Ninrai	Yajñaṇ Chentambibhaṭṭaṇ
812	Do.	Lōhita	Kātyāyaṇa	Polippuram	Mahāśēṇaṇ Śrīmādhaba-krama- vittaṇ
813	Do.	Bhāradvāja	Do.	Pēchcha- kiḷḷaṇ	Māhēśvaraṇ Sōmadēva-bhaṭṭaṇ
814	Do.	Śaṇḍilya	Do.	Śīṅgaram	Toṅgaipirāṇ Kēśava-kramavittaṇ

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815	Do.	Bhāradvāja	Do.	Vengichchēḍu	Gōvindaṅ Dāmōdara-krama-vittan
816	Do.	Do.	Do.	Vaṅgippuram	Tāyapirān Śrīkrishṇa-krama-vittan
817	Do.	Vatsa	Do.	Surasārambi	Agnisarman Nāgatiṭṭa-krama-vittan
818	Do.	Lōhita	Do.	Pulippuram	Muṇḍēvaran Ravidāsa-krama-vittan
819	Do.	Bhāradvāja	Do.	Pēchchaṅkiḷān	Muṇḍēvaran Nāgasvāmibhaṭṭan
820	Do.	Do.	Do.	Vaṅgippuram	Sarvādityan Jātavēda-krama-vittan
821	Do.	Do.	Do.	Uṇṇuputtūr	Tiruvinnagarniprān Adigapambi-kramavittan
822	Do.	Vatsa	Do.	Surasārambi	Kavaiyaṇaśarman Śridatta-kramavittan
823*	Do.	Lōhita	Do.	Pulippuram	Nāgasvāmi Vēdagarbhaṇ
824	Do.	Vatsa	Do.	Surasārambi	Yajñan Nārasiṅga-kramavittan
825	Do.	Lōhita	Do.	Pulippuram	Śridattan Śrīkrishṇa-kramavittan
826	Do.	Māṇḍavya	Do.	Muḍuma	Nārasiṅgan Śrīmādhava-krama-vittan
827	Chirripāl <i>alias</i> Paramēśvara- maṅgalam	Saṅkṛiti	Āpastamba	Iruṅgaṇḍi	Kāḷiyamardanaṅ Rishikēśava- daśapuriyan
828	Do.	Ātraya	Do.	Kuṇḍūr	Dēvadattanārāyaṇa-daśapuriyan
829	Do.	Bhāradvāja	Do.	Uṇṇuputtūr	Koṇḍayan Śridhara-kramavittan
830	Do.	Do.	Do.	Chēṭṭapōṣan	Tiruppiyūṭan Tiruchchērai Nārā- yaṇa-daśapuriyan
831	Do.	Ātraya	Do.	Kuṇḍūr	Dēvadattan Chēṭṭambi-sahasraṇ
832	Do.	Kāśyapa	Do.	Kākkalūr	Śrīkrishṇan Rāmadēva-krama- vittan
833	Vijayālayachi-chatur- vēdimaṅgalam in Kāṇḍāṇa-nāḍu	Ātraya	Do.	Dvēdaigōma- puram	Aiyapperumaṅ Svāmikumāra- bhaṭṭan
834	Do.	Kuṇḍiṇa	Do.	Kuṇḍūr	Kāṭakasōmayāji Rāmadēva- bhaṭṭan
835	Do.	Ātraya	Do.	Kārambi- chchēḍu	Vēmbūrpoṣan Viṇaidāman Śōlai- ppirāṇ-sahasraṇ
836	Do.	Do.	Do.	Do.	Vembūrpoṣan Viṇaidāman Gōvinda-sahasraṇ
837	Do.	Bhāradvāja	Do.	Uṇṇuputtūr	Iṅvaran Mādhavabhaṭṭan
838	Do.	Do.	Do.	Kāṭṭigai	Paraṅjōti Atiṭṭa-sahasraṇ
839	Do.	Do.	Do.	Vaṅgippuram	Adigaḷ Bhavasvāmibhaṭṭan
840	Oḷimadi in Veṇṇikkūṭram	Vatsa	Do.	Kuṇḍūr	Tirukkumāraṅ Yajñaya-daśa- puriyan
841	Pūvaṇṇūr <i>alias</i> Avanikēsarich-cha- tūrvēdimaṅgalam	Dēvarāta	Āśvalāyaṇa	Chembugai	Māhādēvan Nirāpavi-shaḍṅgavi
25—842	Do.	Ātraya	Do.	Pūvaṇṇūr	Sōmayāji Jātavēdabhaṭṭan
843	Do.	Do.	Do.	..	Chandraśekharaṅ Śirumambi- bhaṭṭan

844	Do.	Rāhītara	Do.	Idaiyārru- maṅgalam	Nilakaṇṭhaṅ Śrīvīṣṭhu
845	Do.	Ātraya	Do.	..	Chirumambi Chandrasēkhara- sahasraṅ
846	Do.	Bhāradvāja	Do.	..	Anantaṅ Dāmodaraṅ
847	Do.	Rāhītara	Do.	..	Eluvanpattāṅ
848	Do.	Do.	Do.	Vādavūr	Maṅgaippirāṅ Śivaṅ
849	Do.	Ātraya	Do.	..	Uḷāṅ Dattaṅ
850	Kiḷp-Puṇḍi alias Lōkamaḥādēvich- chaturvēdimaṅgalam	Hārīta	Do.	..	Chēndaṅ Śrīkṛishṇapāra-Nāgaṅ
851	Do.	Kauśika	Do.	Chūrukottaiyūr	Nārāyaṇaṅ Paḷḷikonḍān-sahasraṅ
852	Do.	Parāśara	Do.	Tiruppēṭ	Subrahmaṇyaṅ Śrīkṛishṇa- sahasraṅ
853	Do.	Kauśika	Do.	Chūrukottaiyūr	Dattaṅ Datta-sahasraṅ
854	Do.	Kuṇḍiṇa	Do.	Nālūr	Veṅkātudēvaṅ Cheṭṭiperumāṅ- bhaṭṭaṅ
855	Do.	Kāśyapa	Do.	Do.	Śrīdharāṅ Trivikrama-sahasraṅ
856	Do.	Kuṇḍiṇa	Do.	Do.	Paramēśvaraṅ Kōḷavāmaṅ- bhaṭṭaṅ
857	Do.	Kāśyapa	Do.	Do.	Śrīdharāṅ Subrahmaṇyaṅ
858	Do.	Kauśika	Do.	..	Vājavēji Trivikrama-sōmayāji
859	Do.	Kaundinya	Do.	Nālūr	Cheṭṭi Śrīvāsudēvaṅ
860*	Do.	Do.	Do.	Do.	Māraṅ Trivikramabhaṭṭaṅ
861	Do.	Do.	Do.	Do.	Nārāyaṇaṅ Yajñātma-sahasraṅ
862	Do.	Do.	Drāhyāyaṇa	Tirumaṅgalam	Nārāyaṇaṅ Vāsudēvaṅ
863	Do.	Kauśika	Do.	Arapaippuram	Tiruvaraṅgaṅ Chaṅṇayabhaṭṭa- sōmayāji
864	Do.	Do.	Do.	Do.	Chaṅṇayan Viśṇukāḍa-sahasraṅ
865	Do.	Do.	Do.	Do.	Tiruvaraṅgaṅ Yajñātma-sahasraṅ
866	Do.	Hārīta	Do.	Turumunḍūr	Śaravaṇaṅ Narasiṃha-sahasraṅ
867	Do.	Do.	Do.	Do.	Kāḷaperumāṅ Vāmaṅ-sahasraṅ
868	Do.	Do.	Do.	Do.	Padmanābhaṅ Kumāraḍi-krama- vittaṅ
869	Do.	Kauśika	Do.	Arapaippuram	Tiruvaḍi Periyaṅambi-daṣapuriya- sōmayāji
870	Do.	Do.	Do.	Do.	Periyaṅambi Tiruvaḍigalbhaṭṭaṅ
871	Do.	Do.	Do.	Do.	Periyaṅambi Dāmodara-krama- vittaṅ
872	Do.	Vatsa	Kātyāyaṇa	Surasārambi	Nārāyaṇaṅ Śrīkṛishṇabhaṭṭaṅ
873	Do.	Bhāradvāja	Do.	Vaṅgippuram	Mādhavaṅ Śrīkumāra-krama- vittaṅ
874	Do.	Vatsa	Do.	Surasārambi	Śrīkumāraṅ Bhaṭṭanambibhaṭṭaṅ
875	Do.	Bhāradvāja	Do.	Urappottūr	Tāḷiperumāṅ Nārāyaṇakrama- vittaṅ
876	Do.	Do.	Do.	Vaṅgippuram	Yajñaṅ Viśṇubhaṭṭaṅ
877	Do.	Do.	Do.	Do.	Mādhava-Nāgasvāmi-kramavittaṅ
878	Do.	Dhanañjaya	Do.	Surasārambi	Kēṣavaṅ Sōmaḍiga-kramavittaṅ
879	Do.	Do.	Do.	Do.	Kumārapurumāṅ Akkiṣagma- kramavittaṅ

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26—880	Do.	Bhāradvāja	Do.	Urūppuṭṭūr	Tāḷiperumāṇ Śrīdhara-kramavittan
881	Do.	Gautama	Āpastamba	Chettapōsan	Śrīkailāsan Irāmadēva-daṣapuriyaṇ
882	Do.	Kuṇḍiṇa	Do.	Naihaṇai	Vēppidāmaṇ Yajñabhaṭṭa-daṣapuriyaṇ
883	Do.	Vāsiṣṭha	Do.	Nadērpaiḷi	Appayaṇ Bhāskarabhaṭṭan
884	Do.	Kuṇḍiṇa	Do.	Kuḍiyūr	Dāmodaraṇ Āḍityapiḷḍāra-daṣapuriyaṇ
885	Do.	Kāśyapa	Do.	Kuṇḍūr	Mahādēvaṇ Chandrakumāra-daṣapuriyaṇ
886	Do.	Vaṣa	Do.	Do.	Perumāgambī Śūryadēvabhaṭṭan
887	Do.	Kauṣika	Do.	Kāñjai	Perumūṭṭūṇan Dōṇaiyaṇ Trailōkyalōchaṇa-daṣapuriyaṇ
888	Do.	Garga	Do.	Kuñjappavil	Harisvāmi Nārāyaṇa-daṣapuriyaṇ
889	Do.	Vādhūla	Do.	Piṇḍūr	Tiruvaraṇḡanārāyaṇan Tiruviṇṇagarniṇṇāṇ daṣapuriyaṇ
890	Do.	Kuṇḍiṇa	Do.	Vaṇṭippuṇam	Hriṣāḷa-Sūryakumāraṇ Gōvinda-bhaṭṭan
891	Do.	Kauṣika	Do.	Kāñjai	Perumūṭṭūṇan Trailōkyalōchaṇan Madhusūdanabhaṭṭan
892	Do.	Do.	Do.	Kirāñji	Tiruveṇkāḍan Yajñaya-sahasraṇ
893	Do.	Kuṇḍiṇa	Do.	Uviyūr	Tiruviṇṇagarniṇṇāṇ Śrīrāma-sahasraṇ
894	Do.	Bhāradvāja	Do.	Kuravaṣari	Tammaḷigai Śrīdhara-sahasraṇ
895	Do.	Do.	Āśvalāyaga	Do.	Śrīkrishṇan Poṭṭōṇa-sahasraṇ
896	Do.	Aupamanya	Āpastamba	Uviyūr	Śrīrāmaṇ Yajñaya-kramavittan
897	Do.	Bhāradvāja	Āśvalāyaga	Kuravaṣari	Nārāyaṇan Śrīkrishṇa-sōmayāji
898	Do.	Kuṇḍiṇa	Bhāradvāja	Chidukkal	Nambi Tāḷi Śaṭkarannārāyaṇa-kramavittan
899	Do.	Mudgala	Āpastamba	Ākki	Agniśarmaṇ Śrīdhara-kramavittan
900*	Do.	Kuṇḍiṇa	Baudhāyaga	Moṭṭūr	Purushōttamaṇ Vāsudēva-sahasraṇ
901	Do.	Hārīta	Āpastamba	Kuṭṭakkūṇi	Mahēśvaraṇ Periyaṇambi-daṣapuriyaṇ
902	Do.	Kāśyapa	Do.	Kāñjai	Kumārasvāmi Kidādaporumāṭṭ-sahasraṇ
903	Do.	Hārīta	Do.	Kuṭṭakkūṇi	Sūryadēvaṇ Tiruvēṇḡaḍa-daṣapuriyaṇ
904	Do.	Kauṣika	Do.	Araṇṭippuṇam	Jātavēdan Viṣṇudāsa-bhaṭṭan
905	Do.	Śaṭha	Baudhāyaga	Irāyūr	Chōṭṭai Śrīvāsudēvaṇ Kṛṣṇa-daṣapuriyaṇ
906	Do.	Kapi	Āpastamba	Piṇḍūr	Dāmodaraṇ Tiruviṇṇagarniṇṇāṇ daṣapuriyaṇ
907	Do.	Vādhūla	Baudhāyaga	Kārambiṭṭi-chēḷu	Kandāḍai Nārāyaṇan Narasiṁha-daṣapuriyaṇ
908	Do.	Bhāradvāja	Āpastamba	Kuṇḍūr	Tiruvaraṇḡanārāyaṇan Tiruvāraṇḡabhaṭṭan

909	Do.	Do.	Do.	Do.	Tiruvaraṅgaṅ Tiruvaraṅganārā- yanabhaṭṭa-sōmayāji
910	Do.	Vādhūla	Do.	Kārambich- chēḍu	Kandaḍai Naraṣiṅgaṅ Eḷuvaḍiy- aṅ-daṣapuriyaṅ
911	Do.	Vaṭsa	Do.	Nambūrk- kāṭṭukkai	Aṇṇandi Gaṇaḍōṇabhaṭṭaṅ
912	Do.	Hārīta	Do.	Ambik- kuravaṣari	Śrīvāsudēvaṅ Hariśvāmi-krama- vittaṅ
913	Do.	Do.	Do.	Kōmapuṇam	Bhavadrōṇaṅ Bhavaskanda- bhaṭṭaṅ
914	Do.	Viśvāmītra	Do.	Koḍuṅgai	Atirātraṅ Śrīvatsāṅkabhaṭṭaṅ
915	Do.	Bhāradvāja	Do.	Kōṟōvi	Tiruveṇkāḍaṅ Viṣṇu-daṣapu- riyaṅ
916	Do.	Kāśyapa	Do.	Kuṇḍūr	Mādhavanārāyaṇaṅ Atirātra- bhaṭṭaṅ
917	Do.	Kauḍika	Do.	Kāṇjai	Perumuṇḍūraṅ Chakrapāṇi Perumpuṟakkāḍai-sahasraṅ
918	Do.	Vaṭsa	Do.	Koṭṭaṅḍōma- puṇam	Mādhavaṅ Doṇaya-sahasraṅ
919	Do.	Viśvāmītra	Do.	Chāṭṭāṇi	Mādhavaṅ Śrīdhara-sahasraṅ
920	Do.	Hārīta	Do.	Ālikkoṇṭṭai	Nāgaṇṇaṅ Dāmōḍara-krama- vittaṅ
921	Do.	Kuṇḍiṇa	Do.	Kuṇḍūr	Trivikramaṅ Gōvindaḥhaṭṭaṅ
922	Do.	Bhāradvāja	Āśvalāyaṇa	Kōṟōvi	Śaṅkaraṇārāyaṇaṅ Siṅgaḍāma- bhaṭṭa-sarvakratuyāji
27—923	Rājakēsaṛich-chatur- vēdimaṅgalam in Nallūr-nāḍu	Vaṭsa	Satyāśhāḍha	Vaḍugarchchēri	Mādhavaṅ Āiya-daṣapuriyaṅ
924	Do.	Do.	Do.	Do.	Tāḷanambi Gōvindaḥhaṭṭaṅ
925	Do.	Kauḍika	Do.	Perumpāḍūr	Chāṇṇakumāraṅ Malāsēna- sahasraṅ
926	Do.	Kuṇḍiṇa	Do.	Nēlīkkudar	Śrīkṛishṇaṅ Āiyaṅperumāṅ- daṣapuriyaṅ
927	Do.	Bhāradvāja	Do.	Puṭiyam	Śrīkṛishṇaṅ Veṇṇaiyabhaṭṭa- sōmayāji
928	Do.	Do.	Do.	Do.	Śrīkṛishṇaṅ Śrīnārasimha- chaturvēdibhaṭṭa-sōmayāji
929	Do.	Kapi	Āpastamba	Pirāṇḍūr	Nandiṇṇaṅ Uṟudramādhava- daṣapuriyaṅ
930	Do.	Vāsishṭha	Do.	Vaṅgippuṇam	Nārāyaṇaṅ Gōvinda-daṣapuriyaṅ
931	Do.	Kuṇḍiṇa	Do.	Nāḍērpalli	Yajñayaṅ Śrīrāmabhaṭṭaṅ
932	Do.	Do.	Do.	Kōmaḍam	Cheṭṭikumāraṅ Agnidāmaḥhaṭṭaṅ
933	Do.	Kauḍika	Do.	Kāṇjai	Perumuṇḍūraṅ Keśavanārāyaṇa- svāmi-daṣapuriyaṅ
934	Do.	..	Do.	Kaḍavuṅ- paṣumpuṇam	Śrīnārāyaṇaṅ-Tiruvinn.....
935	Do.	Bhāradvāja	Bhāradvāja	..	.....Iraḍigai Tiruvaraṅga- bhaṭṭaṅ
936	Do.	Kauḍika	..	Kāṇjai	Perumuṇḍūraṅ Tiruveṇṇāval Chiriyānambi-daṣapuriyaṅ

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937	Do.	Kapi	Āpastamba	Piṇḍūr	Vishṇu Tiruveṅkāḍu-sa.....
938	Do.	Vatsa	Do.	Nambūrk- kāppukkai
939	Do.	Kapi	Do.	..	.....Dāmōdara-sahasraṇ
940	Do.	Bhāradvāja	..	..	Śrībhaktapriyaṇ Śōlaippirāṇ- daḥapuriyaṇ
941*	Do.	.....	[Do.]	Āsūri	Yajñaṇ Rāmadēvabhāttaṇ
942	.....	.....	.....	Porpuṇam	Tiruveṅkāḍaṇ Nārāyaṇa-daḥa- puriyaṇ
943	.....	.....	Āpastamba	Naḷṭṭipalḷi	Yajñaṇ Chiriyānambi Sarva.....
944	.....	...la	Do.	Dvēdaigona- puṇam	Sūryadēva.....
945	Do.	Kauśika	Do.	Oṭṭuk.....	.....ṭṭa-sōmayāji
946	Do.	Do.	.....	.....	Dāmōdaraṇ Tiruvēṇḡaḍanārā- yaṇa-kramavittaṇ
947	Do.	.....	[Āpasta]- mba	Kōmaḍam	Akkidāmaṇ Śrīkumārabhāttaṇ
948	.....	.....	Āśvalāyaṇa	Araṇaippuṇam	Kandaṇ Kēśavabhāttaṇ
949	.....	[Hārīta]	Āpastamba	Paṣumpuṇam	Chandiraṇ Śrīnārāyaṇa.....
950	Do.	Kauśika	Do.	U.....	.....Perinappi-kramavittaṇ
951	Do.	Bhāradvāja	Bhāradvāja	Iḷakkandiraṇ	Vāmaṇaṇ Tiruvaraṇḡadēva-daḥa- puriyaṇ
952	Do.	Hārīta	Āpastamba	Āsūri	Śrīkṛishṇaṇ Karumāṇikka-daḥa- puriyaṇ
953	Do.	Śāṇḍilya	Kātyāyaṇa	Uppa Pambīrāl	Gaṇasvāmi Nārāyaṇa- kramavittaṇ
954	Do.	Kapi	Āpastamba	Piṇḍūr	Dāmōdaraṇ Vishṇubhāttaṇ
955	Do.	Kāśyapa	Do.	Vaṭṭamaṇi	Dēvakumāraṇ Śrīrāma- kramavittaṇ
956	Do.	Hārīta	Do.	Āsūri	Rāmadēvaṇ Periyaṇambibhāttaṇ
957	Do.	Kuṇḍiṇa	Do.	Eṭṭukkūr	Dēvaskandaṇ Karuṇākarabhāttaṇ
958	Do.	Bhāradvāja	Bhāradvāja	Iḷakkandiraṇ	Kēśavaṇ Dāmōdarabhāttaṇ
959	Do.	Viśvāmitra	Āpastamba	Vaṇḡippuṇam	Aiyyakuṭṭi Tirovaraṇḡabhāttaṇ
960	Do.	Kuṇḍiṇa	Do.	Eṭṭukkūr	Dēvaskandaṇ Tiruvaraṇḡa- bhāttaṇ
961	Do.	Do.	Do.	Kōmaḍam	Aiyyaṇ Sūryadēvabhāttaṇ
962	Do.	Do.	Do.	Do.	Padmanābhaṇ Sūryabhāttaṇ
28—963	Do.	Gautama	Kātyāyaṇa	Ālambākkam	Tiruvaranganārāyaṇaṇ Karu- māṇikka-kramavittaṇ
964	Do.	Kauśika	Do.	Peyvil	Vishṇu Mādhava-sahasraṇ
965	Do.	Bhāradvāja	Do.	Vaṇḡippuṇam	Bhātṭakumāraṇ Śrīkṛishṇa-krama- vittaṇ
966	Do.	Viśvāmitra	Jaimiṇi	Aṇbil	Chāttaṇ Subrahmaṇya-sōmayāji
967	Do.	Kālayāṇi	Āgastya	Dhānya- puṇam	Iraṇviṣarmaṇ Nārāyaṇa-krama- vittaṇ
968	Do.	Do.	Do.	Do.	Nārāyaṇaṇ Svāmīdāmōdara-kra- mavittaṇ
969	Do.	Śāṇḡimitra	Do.	Jemaḷigrāmam	Brahmadattaṇ Gōvinda-krama- vittaṇ
970	Do.	Kuṭsa	Do.	Poṇṇāt	Raviṣarmaṇ Urudra-kramavittaṇ

971	Do.	Kālayāśi	Do.	Jañiyam	Urudray Muddaya-kramavittay
972	Do.	Vāsishṭha	Do.	Poggār	Vishvasūmadēva-kramavittay
973	Do.	Kīraushṭra	Do.	Maḷapi	Nārāyaṇaṇ Atiyyir Nārāyaṇa-kramavittay
974	Do.	Kālāśi	Do.	Poggār	Mārāyaṇ Śrīkṛishṇa-kramavittay
975	Do.	Vāsishṭha	Do.	Do.	Brahmadattay Urudra-kramavittay
976	Do.	Do.	Do.	Jañigam	Harisarmay Sridhara-kramavittay
977	Do.	Kutsa	Do.	Poggār	Śrīmādhavaṇ Śrīkṛishṇa-kramavittay
978	Do.	Vāsishṭha	Do.	Jañiyam	Śrīdharay Urudrabhāṭṭay
979	Do.	Kutsa	Do.	Poggār	Chōlaippirāṇ Nārāyaṇabhāṭṭay
980	Do.	Śrāvishṭha	Do.	Jemilagrāmam	Brahmadattay Kumārasarmay
981	Do.	Do.	Do.	Do.	Gōvindaṇ Śrīkṛishṇabhāṭṭay
982	Do.	Kālayāśa	Do.	Jañiyam	Śrīmādhavaṇ Chappaya-kramavittay
983	Do.	Hālandana	Do.	Jemilagrāmam	Śrīkṛishṇay Bhāṭṭanambi
984	Do.	Kālāśi	Do.	Jañiyam	Śrīmādhavaṇ Śaṅkaranārāyaṇa-kramavittay
985	Do.	Kālayāśi	Do.	Poggār	Āḍiyan Śrīkṛishṇay
986	Do.	Do.	Do.	Do.	Kamaradēvaṇ Aiyyaṇḍīga-kramavittay
987*	Do.	Kālāśi	Do.	Jañiyam	Muddayaṇ Urudra-kramavittay
988	Do.	Śāringi-mitra	Do.	Jemilagrāmam	Brahmadattay Urudra-kramavittay
989	Do.	Śrāvishṭha	Do.	Do.	Sundaray Śrīvāsudēva-kramavittay
990	Do.	Vāsishṭha	Do.	Poggār	Urudranārāyaṇa-kramavittay
991	Do.	Śrāvishṭha	Do.	Jemilagrāmam	Gōvindaṇ Śrīraṅganātha-kramavittay
992	Malaiyakkach-chaturvēdimaṅgalam in Puṇakkiliyūr-nāḍu in Pāṇḍikulāṣaṇi-vaṇanāḍu	Kāśyapa	Āśvalāyaṇa	..	Māṭṛidāsaṇ Nakkapirāṇbhāṭṭay
993	Do.	Garga	Āpastamba	Kuṇja-ppavvil	Nārāyaṇay Śrīmādhava-sahasraṇ
994	Māraṇēri alias Teṇṇavaṇmahādēvi-ch-chaturvēdimaṅgalam in the same nāḍu	Hara	Do.	Nambūr-kāṭṭukkai	Nāgāyaṇ Chappaya-kramavittay
995	Toṇḍavaich-chaturvēdimaṅgalam in Idaiyāṇu-nāḍu in the same place	Bhāradvāja	Baudhāyaṇa	Irāyfir	Paṇṇambi Śrīkṛishṇa-daṣapuriyaṇ
996	Do.	Kāśyapa	Āpastamba	Kuṇḍir	Bhāṭṭakumāraṇ Śrīmādhava-daṣapuriyaṇ
997	Idaiyāṇumaṅgalam	Dēvarāta	Āśvalāyaṇa	Vēlaṇḍuḍi	Nilakaṇṭhaṇ Kumārasvāmi-bhāṭṭay

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998	Do.	Rāthītara	Do.	..	Āhitāgni Adigaṇambi-daṣapuriyabhaṭṭaṇ
999	Do.	Do.	Do.	..	Chenna-Śrīkaṇṭhaṇ
1000	Do.	Do.	Do.	..	Chōlai Tiruvirāmiṣvarabhaṭṭaṇ
1001	Do.	Ātraya	Do.	Kīraṇṭir	Nārāyaṇaṇ Aṣṭamūrtibhaṭṭaṇ
1002	Do.	Rāthītara	Do.	..	Mahādēvaṇ Tiruvaraṇaṇārāyabhaṭṭaṇ
1003	Do.	Do.	Do.	..	Subrahmaṇyaṇ Punyakīrti
1004	Do.	Ātraya	Do.	Vādavūr	Nārāyaṇaṇ Aṣṭamūrtibhaṭṭaṇ
1005	Do.	Do.	Do.	Do.	Chandraśēkharan Tiruvēppan-terri
1006	Do.	Rāthītara	Do.	..	Tāyaṇ Dāmōdarabhaṭṭaṇ
1007	Do.	Do.	Do.	..	Chennaśēyyāṇ-sahas[ra]ṇ
1008	Chandiraśēkhaich-chaturvēdimaṇḡalam in Ārkāṭṭuk-kōṭṭam	Viśvāmītra	Drāhyāyana	Tirumaṇḡalam	Kumārasvāmi-Nandi
29-1009	Tiruppēr in Eyi-nāḍu	Parāśara	Āśvalāyana	..	Ravidattaṇ Sōmadattaṇ
1010	Uttamaśīlich-chaturvēdimaṇḡalam in Viḷā-nāḍu	Kuṇḍina	Āpastamba	Kōmaḍam	Kēśavaṇ Viṣṇubhaṭṭaṇ
1011	Do.	Hārīta	Do.	Kōmapuram	Akkipidāraṇ Bhavadrōṇabhaṭṭaṇ
1012	Do.	Parāśara	Āśvalāyana	Tiruppēr	Brahmaṇ Śrīkrishṇa-sahasraṇ
1013	Do.	Māthala	Do.	..	Nilakaṇṭhaṇ Poṇṇāḷibhaṭṭaṇ
1014	Do.	Āgastya	Sāmbhavya	Peruvēṇḡūr	Nārāyaṇaṇ Śōlapāṇi
1015	Do.	Śāṇḍila	Drāhyāyana	Maṇarpalli	Kēśavaṇ Śrīdhara-kramavittaṇ
1016	Do.	Bhārgava	Jaimīni	Puḷḷamaṇḡalam	Vāsudēvaṇ Śrīrāmaṇbhaṭṭaṇ
1017	Do.	Vāsishṭha	Do.	Do.	Nārāyaṇaṇ Śrīvāsudēvaṇ
1018	Do.	Viśvāmītra	Do.	Do.	Śrīdharan Dattaṇ
1019	Do.	Bhārgava	Do.	Do.	Vāsudēvaṇ Nilakaṇṭhaṇ
1020	Do.	Viśvāmītra	Do.	Do.	Nārāyaṇaṇ Akkīṭarmaṇ
1021	Do.	Vāsishṭha	Do.	Marudūr	Māṇaṇ Kumāraṇ
1022	Do.	Do.	Do.	Aruvalam	Nārāyaṇaṇ Śrīkumaraṇ
1023	Do.	Viśvāmītra	Do.	Puḷḷamaṇḡalam	Nārāyaṇaṇ Śrīkrishṇaṇ
1024	Do.	Vāsishṭha	Do.	..	Kāḍaṇ Śrīkrishṇa Agnīchittayāji
1025	Malari alias Śrīkaṇṭhaich-chaturvēdimaṇḡalam	Kāśyapa	Āśvalāyana	..	Nārāyaṇaṇ Subrahmaṇyabhaṭṭaṇ
1026	Do.	Viśvāmītra	Do.	Peruvaṇḡūr	Dattaṇ Sōmaṇ
1027	Śōḷamaḍēvich-chaturvēdimaṇḡalam in in Mikōḷai	Lōhita	Āpastamba	Kārambich-chettuttirppu	Śrīmādhava-Nārāyaṇa-daṣa-puriyaṇ
1028	Do.	Hārīta	Do.	Muṭṭirai	Aiyyaṇ Dōṇaya-daṣapuriyaṇ
1029	Do.	Kāśyapa	Kāśyāyana	Maṇimatti	Nārāyaṇaṇ Tirumāliruṇḡōlai-sahasraṇ
1030	Do.	Do.	Do.	Do.	Tirumāliruṇḡōlai Dāmōdara-bhaṭṭaṇ
1031	Do.	Viśvāmītra	Jaimīni	Aṇbil	Gōvindaṇ Jātavēdaṇ

1032*	Rājāśrayach-chatur- vēdimāṅgalam in Uraiyūr-kūṟṟam in Kēraḷānṟaka-vaḷanāḍu	Rāthitara	Āśvalāyana	..	Nārāyaṇa Subrahmaṇya-bhaṭṭaṇ
1033	Do.	Do.	Do.	..	Nārāyaṇa Chatra-a (Chandrā) bharanabhaṭṭaṇ
1034	Do.	Śaṇḍila	Drāhyāyana	Maṇarpaḷḷi	Kēśavaṇ Rishikēśa-kramavittaṇ
1035	Do.	Kuṇḍina	Āpastamba	Kōmaḍam	Śaṅkaranārāyaṇaṇ Śrīkrishṇa- daśapuriyaṇ
1036	Do.	Vaṭsa	Do.	Kōkkarai	Kēśavanārāyaṇabhaṭṭaṇ
1037	Do.	Kuṇḍina	Do.	Iruṇḡaṇḍi	Divākaṇaṇ Yajñātma-daśapuriyaṇ
1038	Do.	Vaṭsa	Do.	..	Akki (Agni) perumāṇ Tiruvirāmi- vara-kramavittaṇ
1039	Do.	Bādhara- yana	Do.	Mayindakkuri	Tiruvaraṅgaṇ Tiruvaraṅga- Yajñaya-daśapuriyaṇ
1040	Do.	Vaṭsa	Do.	Kārambi- chēḍu	Nārāyaṇaṇ Dāmōḍara-sahasraṇ
1041	Do.	Bhāradvāja	Do.	Nāraṅgaḷur	Māhēsvataṇ Venṇayabhaṭṭaṇ
1042	Do.	Gautama	Do.	Paṇḍi- ppuram	Ambalattāḍi Dōṟaya-daśapuriyaṇ
1043	Do.	Kuṇḍina	Do.	Vaṇḡippuram	Kalaiṇabhaṭṭaṇ Mādha- va-daśa- puriyaṇ
1044	Do.	Vāivāmīra	Do.	Kārambi- chēḍu	Yajñabhaṭṭi Śrīdhara-daśapuriyaṇ
1045	Do.	Kāśyapa	Do.	Kuravaṭari	Marggayaṇ Padmanābha-daśa- puriyaṇ
1046	Do.	Bhāradvāja	Do.	Kāñjikkuri	Kēśavaṇ Śrīmādhava-sahasraṇ
1047	Naṅgai-Brahma- dēyam alias Aṅḡi- gaich-chaturvēdi- maṅgalam	Kāśyapa	Do.	Surasārambi	Māḍapōḷan Uḷudāṇ Bhavadrōṇa daśapuriyaṇ
1048	Do.	Ātraya	Do.	Dvēdaigōma- puram	Nārāyaṇaṇ Chakrapāṇi-sahasraṇ
1049	Do.	Mudgala	Do.	Vaṇḡippuram	Nārāyaṇaṇ Datta-sahasraṇ
1050	Do.	Kuṇḍina	Do.	Uviyūr	Chañṇappaṇ Chakrapāṇi-daśa- puriyaṇ
1051	Karrai-yēri alias Vikramakēśarich- chaturvēdimāṅgalam in Uraiyūr-kūṟṟam in Kōnāḍu	Ātraya	Āśvalāyana	Vādavūr	Chēndāṇ Chandra-bharaṇa- bhaṭṭaṇ
1052	Choḷa-Uttamach- chaturvēdimāṅgalam in Śūralūr-kūṟṟam	Mudgala	Āpastamba	Urappattūr	Tirumalapaḷḷi Ādityapīḍāra- daśapuriyaṇ
1053	Tiruvellaṅgai (tūḷiyār) in Rājāśraya- vaḷanāḍu	Vāsiṣṭha	Baudhāyana	..	Jātavēdaṇ Nārāyaṇabhaṭṭaṇ
30-1054	Do.	Do.	Do.	..	Padmanābhaṇ Jātavēda-bhaṭṭaṇ
1055	Do.	Vāivāmīra	Do.	..	Madhushūḍaya Śaṅkaranārāya- ṇabhaṭṭaṇ

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1056	Do.	Kāśyapa	Do.	..	Gōvindaṅ Kēśava-daśapuriyaṅ
1057	Do.	Viśvāmitra	Do.	..	Triyambakaṅ Nilakaṇṭha-daśa- puriyaṅ
1058	Do.	Do.	Do.	..	Paśupati Nārāyaṇa-daśapuriyaṅ
1059	Do.	Kauṇḍīnya	Do.	..	Paśupati Śāttabhāṣṭa-śomayāji
1060	Do.	Kāśyapa	Do.	..	Śrīdharayaṅ Nakkapirāṅbhattaṅ
1061	Do.	Do.	Do.	..	Nilakaṇṭhaṅ Śrīkṛiṣṇabhāṭṭaṅ
1062	Uttamaṅḍaḥach-cha- turvédi- maṅgalam in Muññaivallavāyā- nāḍu	Vatsa	Āpastamba	Ādiyūr alias Rapaḍhīra- maṅgalam	Rudraṅ Kēśava-kramaviṭṭaṅ
1063	Perumarudār in Kīlṭpalār in Pāch- chilk-kūṛṭam in Rājāśraya-vaḷanāḍu	Ātraya	Āśvalāyaṇa	..	Haridāsaṅ Śrīkaṇṭhabhāṭṭaṅ
1064	Do.	Kāśyapa	Do.	..	Tāyaṅ Jaśādharayaṅ
1065	Tirumaṅgalam in Kalārḱ-kūṛṭam	Vāsiṣṭha	Drāhyā- yaṇa	..	Nandiśvaraṅ Nārāyaṇabhāṭṭaṅ
1066	Do.	Ātraya	Do.	..	Vāsudēvaṅ Nandiśvarabhāṭṭaṅ
1067	Do.	Vāsiṣṭha	Do.	..	Brahmaṇyaḍēvaṅ Udayāditya- bhāṭṭaṅ
1068	Do.	Viśvāmitra	Do.	..	Śāttayaṅ Śivagaruḍa-sahasraṅ
1069	Do.	Ātrēya	Do.	..	Nakkaṅ Bhūti
1070	Do.	Kāśyapa	Do.	..	Nārāyaṇaṅ Tīrumāḷiruṅḍḷai
1071*	Do.	Ātrēya	Do.	..	Korrayaṅ Nilakaṇṭhaṅ
1072	Do.	Kāśyapa	Do.	..	Chḍḷai Mādhavabhāṭṭaṅ
1073	Do.	Ātraya	Do.	..	Nakkaṅ Vāsudēvabhāṭṭaṅ
1074	Do.	Viśvāmitra	Do.	..	Nilakaṇṭhaṅ Śingappirāṅbhattaṅ
1075	Do.	Ātrēya	Do.	..	Kaṇṇaṅ Śōma-sahasraṅ
1076	Do.	Kāśyapa	Do.	..	Kēśavaṅ Śaṅkaraṅ
1077	Do.	Do.	Do.	..	Śōmāśi Śaṅkaranārāyaṇaṅ
1078	Do.	Ātrēya	Do.	..	Nārāyaṇaṅ Vāmaṇasvāmi- śōmayāji
1079	Do.	Viśvāmitra	Āśvalāyaṇa	Maṇṇarkāl	Ūraṅ Nārāyaṇa-sahasraṅ
1080	Saṅkēttimaṅgalam in Vellalai- yūrkkaṇḍam	Vatsa	Āpastamba	Vaṅgippuṛam	Rishikēḷavaṅ Aḍigaṇambi- sahasraṅ
1081	Do.	Hārīta	Do.	Kuṇṇḍḷi	Śrīkṛiṣṇaṅ Dēvarata-sahasraṅ
1082	Mānānilainallār in Kaḷakkudi-nāḍu in Rājārāja-maṇḍalam	Ātrēya	Do.	Kilākkil	Gōvindaṅ Chendippirāṅbhaṭṭa- śōmayāji
1083 ¹	Do.	Do.	Do.	Do.	Chendippirāṅ Gōvindaḥbhaṭṭa- Āhitāṅi

¹ The subject matter of the last two plates that follow is fully discussed in pp 60-63 above and hence no translation is provided.

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[The figures refer to pages, *n* after figure to foot-notes. The following other abbreviations are also used : *brah.*, =brahmadēya; *ca.*, =capital; *ch.*, =chief; *ci.*, =City; *co.*, =country; *com.*, =community; *de.*, =deity; *di.*, =division; *do.*, =ditto; *dy.*, =dynasty; *E.*, =Eastern; *ep.*, =epithet; *fa.*, =family; *g.*, =god, goddess; *ins.*, =inscription, inscriptions; *k.*, =king; *l.*, =lake; *m.*, =male; *me.*, =measure; *mo.*, =mountain; *myth.*, =mythological; *n.*, =name; *off.*, =Office, Officer; *pl.*, =place; *pr.*, =prince, princess; *q.*, =queen; *ri.*, =river; *s.a.*, =same as; *te.*, =temple; *ti.*, =title; *tn.*, =town; *vi.*, =village; *W.*, =Western; *wi.*, =wife; *wk.*, =work; *wt.*, =weight].

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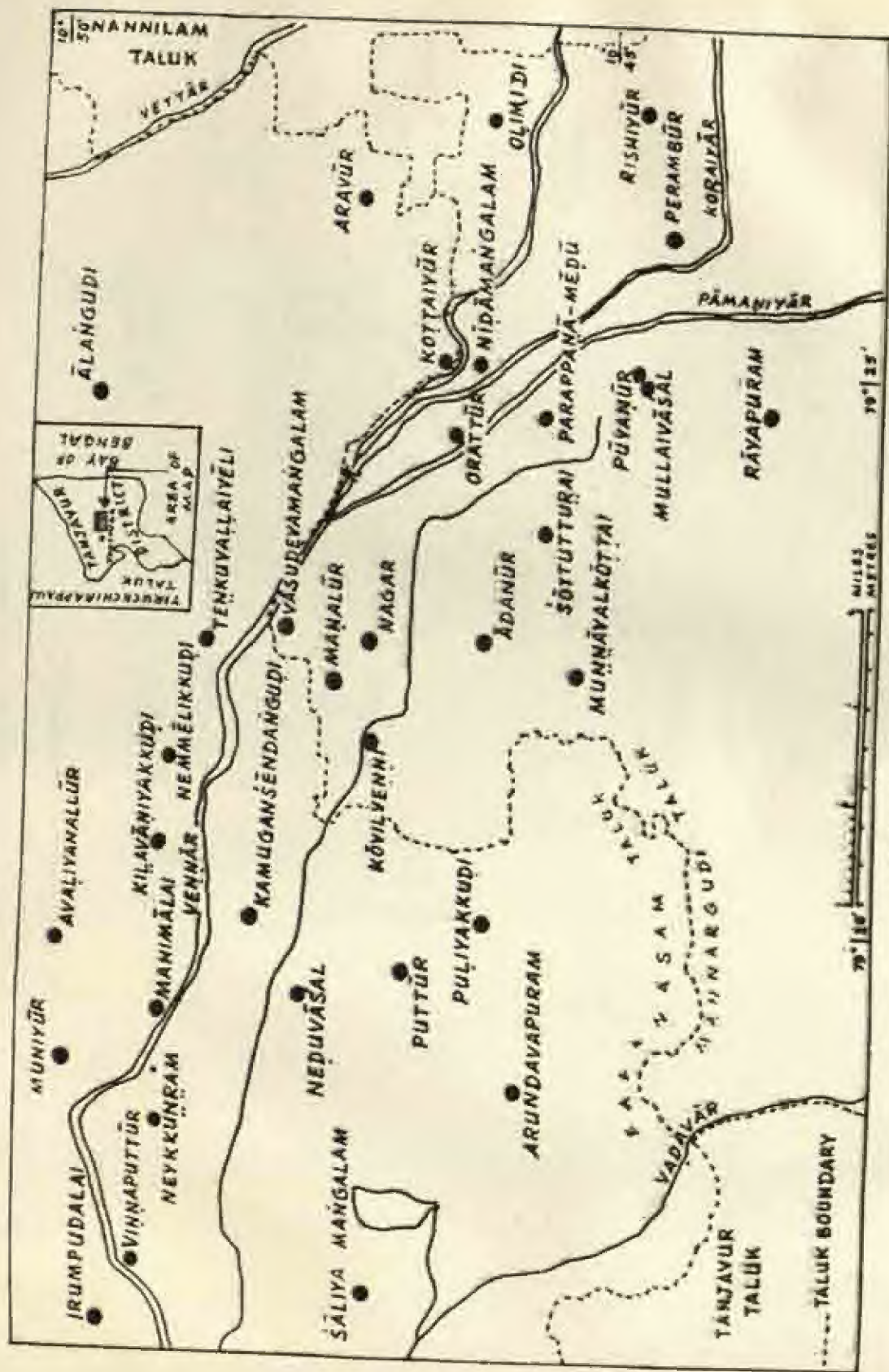
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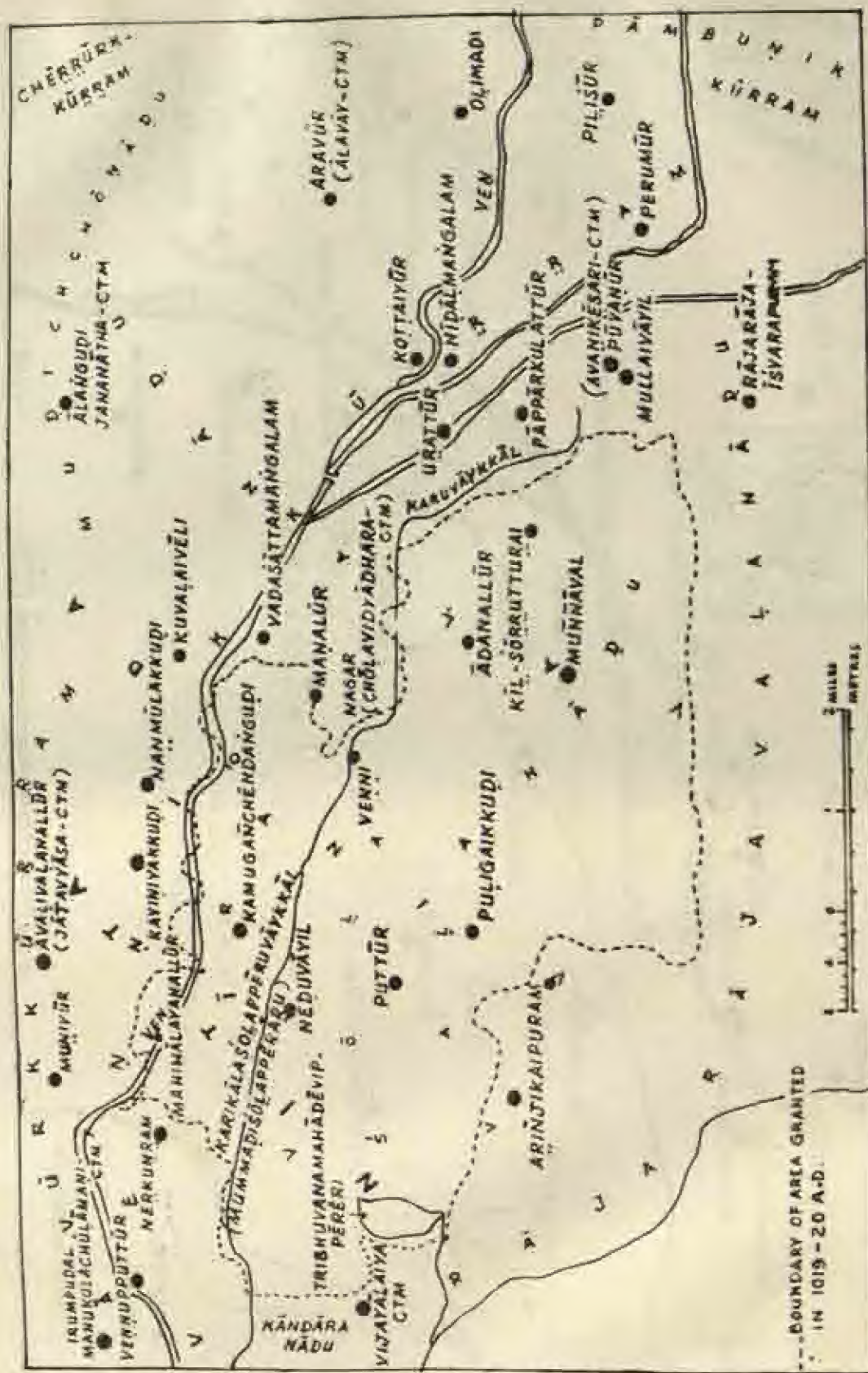
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1. Map of the area—Modern



2. Map of the area—Contemporary

SEAL WITH LEGEND



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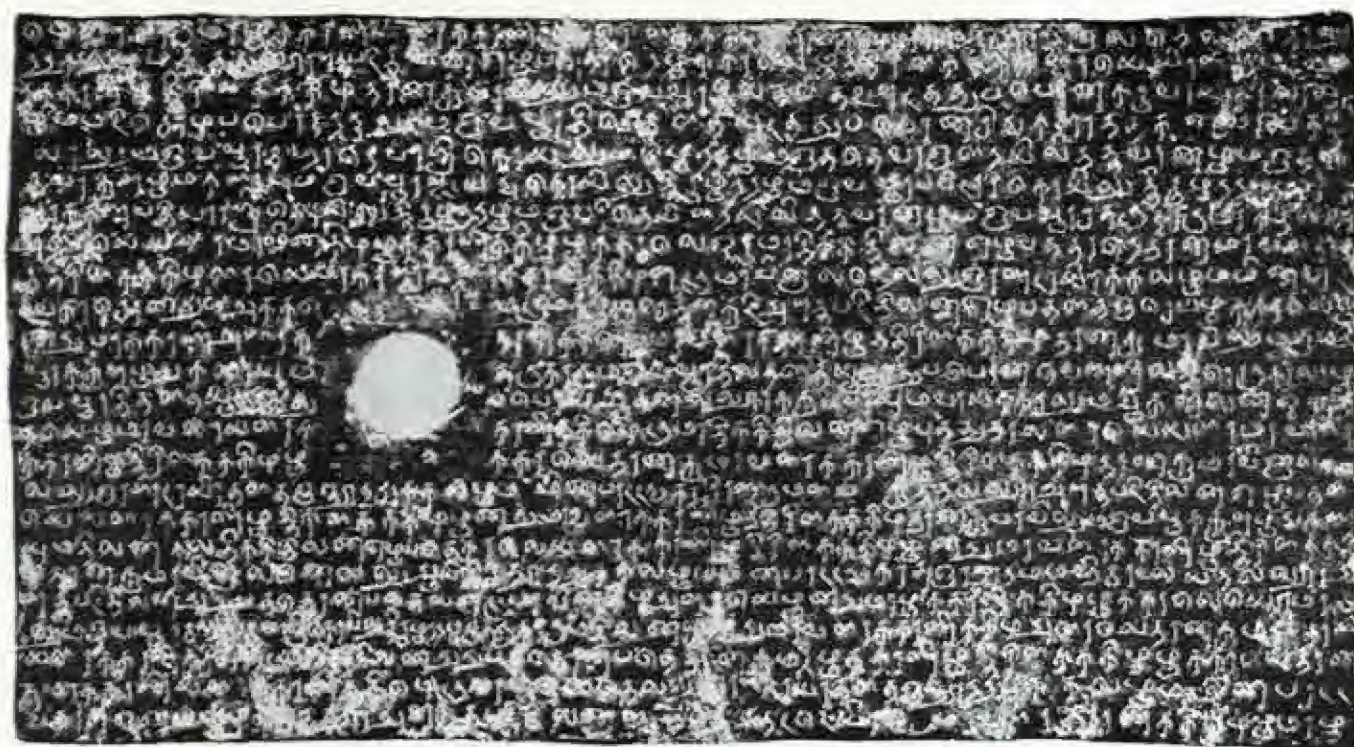
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vi b

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Handwritten text in Tamil script, likely a religious or philosophical treatise. The text is arranged in horizontal lines across the page. A large circular hole is visible in the center of the manuscript, indicating damage or a missing section.

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Handwritten text in Tamil script, continuing the text from the previous plate. The text is arranged in horizontal lines across the page. A large circular hole is visible in the center of the manuscript, indicating damage or a missing section.

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viii b

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458 கந்தரத்தாழ்வாரை நன்கு அறிந்தவர்க்குத் தாமதமாகாது
 460 னானவையெல்லாம் பார்த்துக்கொண்டவர்க்குத் தாமதமாகாது
 462 உத்தமபுத்திரன் பிறந்தபின்னர்தான் பிறந்தவர்க்குத் தாமதமாகாது
 464 உத்தமபுத்திரன் பிறந்தபின்னர்தான் பிறந்தவர்க்குத் தாமதமாகாது
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 468 உத்தமபுத்திரன் பிறந்தபின்னர்தான் பிறந்தவர்க்குத் தாமதமாகாது
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 472 உத்தமபுத்திரன் பிறந்தபின்னர்தான் பிறந்தவர்க்குத் தாமதமாகாது
 474 உத்தமபுத்திரன் பிறந்தபின்னர்தான் பிறந்தவர்க்குத் தாமதமாகாது
 476 உத்தமபுத்திரன் பிறந்தபின்னர்தான் பிறந்தவர்க்குத் தாமதமாகாது
 478 உத்தமபுத்திரன் பிறந்தபின்னர்தான் பிறந்தவர்க்குத் தாமதமாகாது
 480 உத்தமபுத்திரன் பிறந்தபின்னர்தான் பிறந்தவர்க்குத் தாமதமாகாது

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xiv b

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xvii h

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Handwritten text in Tamil script, arranged in two columns. The text is dense and appears to be a historical or religious document. There is a large circular hole in the center of the page, likely from a binding or repair.

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Handwritten text in Tamil script, arranged in two columns. The text is dense and appears to be a historical or religious document. There is a large circular hole in the center of the page, likely from a binding or repair.

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ix to

368	புறநாடுகளைப் பற்றி அறியுமா? இதைத் தந்தது இவ்வாறு இருக்கிறது. அந்த நேரத்தில்...	368
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376	அந்த நேரத்தில்...	376
378	அந்த நேரத்தில்...	378
380	அந்த நேரத்தில்...	380
382	அந்த நேரத்தில்...	382
384	அந்த நேரத்தில்...	384
386	அந்த நேரத்தில்...	386
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390	அந்த நேரத்தில்...	390

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xi b

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xiv a

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Handwritten text in Tamil script, likely a religious or philosophical treatise. The text is arranged in two columns, with a large circular hole visible in the center of the manuscript fragment.

xiv b

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Handwritten text in Tamil script, continuing the text from the previous fragment. The text is arranged in two columns, with a large circular hole visible in the center of the manuscript fragment.

xv a

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Handwritten text in Tamil script, likely a religious or historical document. The text is arranged in horizontal lines across the palm leaf. A circular hole is visible near the center of the leaf, used for binding multiple leaves together.

xv b

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Handwritten text in Tamil script, continuing from the previous plate. The text is arranged in horizontal lines across the palm leaf. A circular hole is visible near the center of the leaf, used for binding multiple leaves together.

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xvii b

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746	...	746
748	...	748
750	...	750
752	...	752
754	...	754
756	...	756
758	...	758
760	...	760
762	...	762
764	...	764
766	...	766

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Handwritten text in Tamil script on a palm leaf manuscript. The text is arranged in horizontal lines across the leaf. A circular hole is visible near the center-left of the leaf.

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Handwritten text in Tamil script on a palm leaf manuscript. The text is arranged in horizontal lines across the leaf. A circular hole is visible near the center-left of the leaf.

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xxii b

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xxiii a

தமிழ்நாட்டினரது பழங்குறிப்புகள்
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xxiii b

தமிழ்நாட்டினரது பழங்குறிப்புகள்
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1174	1174
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1184	1184
1186	1186
1188	1188
1190	1190
1192	1192

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1194	...	1194
1196	...	1196
1198	...	1198
1200	...	1200
1202	...	1202
1204	...	1204
1206	...	1206
1208	...	1208
1210	...	1210
1212	...	1212
1214	...	1214

xxvii b

1216	...	1216
1218	...	1218
1220	...	1220
1222	...	1222
1224	...	1224
1226	...	1226
1228	...	1228
1230	...	1230
1232	...	1232
1234	...	1234
1236	...	1236
1238	...	1238

1240	புதுக்கோட்டை நகரம்	1240
1242	புதுக்கோட்டை நகரம்	1242
1244	புதுக்கோட்டை நகரம்	1244
1246	புதுக்கோட்டை நகரம்	1246
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1262	புதுக்கோட்டை நகரம்	1262
1264	புதுக்கோட்டை நகரம்	1264

1266	புதுக்கோட்டை நகரம்	1266
1268	புதுக்கோட்டை நகரம்	1268
1270	புதுக்கோட்டை நகரம்	1270
1272	புதுக்கோட்டை நகரம்	1272
1274	புதுக்கோட்டை நகரம்	1274
1276	புதுக்கோட்டை நகரம்	1276
1278	புதுக்கோட்டை நகரம்	1278
1280	புதுக்கோட்டை நகரம்	1280
1282	புதுக்கோட்டை நகரம்	1282
1284	புதுக்கோட்டை நகரம்	1284
1286	புதுக்கோட்டை நகரம்	1286
1288	புதுக்கோட்டை நகரம்	1288

xxix a

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Handwritten text in Tamil script, likely a historical record or legal document. The text is arranged in horizontal lines across the plate. A large, irregular circular hole is visible on the left side, approximately halfway down the page.

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xxix b

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Handwritten text in Tamil script, continuing the record from the previous plate. The text is arranged in horizontal lines. A large, irregular circular hole is visible on the left side, approximately halfway down the page.

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Handwritten Tamil script on a palm leaf manuscript. The text is arranged in horizontal lines across the leaf. A circular hole is visible near the center, used for binding multiple leaves together. The script is in an older form of the Tamil language.

xxxii b

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Handwritten Tamil script on a palm leaf manuscript. The text is arranged in horizontal lines across the leaf. A circular hole is visible near the center, used for binding multiple leaves together. The script is in an older form of the Tamil language.

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Author— Krishnan, K.G.

ms. Karandai Tamil

"A book that is shut is but a block"

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